

St. Joseph's Seminary Annual

1945 - 1946

Edmonton



ALTAR—ST. JOSEPH'S SEMINARY CHAPEL

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Ad Deum qui laetificat
Juventutem meam.*

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VOX OVIUM

1945 ANNUAL 1946

ST. JOSEPH'S SEMINARY
Edmonton, Alberta

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EDITORIAL NOTES AND COMMENTS

E. F. McCALLION

"THE ANNUAL"

Time was when the news of Seminary life was confined to a simply written message, pinned up on the Notice Board. — A little over ten years ago, some of the students, who are now priests here in the West, advanced the idea of a publication in the form of a Booklet; this they named the "Vox Ovium". That the idea was well received was evidenced by the advance made each year in the presentation of the 'Seminary News'.

Today, in our time, we are going 'High Class' and presenting our efforts with a Real Print Job.—The day of the 'Mimeograph' sheet has passed, and we feel that we have 'Arrived' as the saying goes, and so we do sincerely hope that this our 'Up to the Minute' —Vox Ovium of 1945-1946 will meet with your approval.

"THE NEW CARDINAL"

Time was when the appointment of one Prelate to the Sacred College of Cardinals was indeed 'Big News'.

Today, in our time, no less than 32 Prelates were designated by Our Holy Father in Dec. '45. The largest single elevation in the history of the Church.

This news was received by the whole world with great joy. In Canada it was indeed wonderful news, as another Canadian was to be elevated to the high dignity of a Prince of the Church.—To us, here in St. Joseph's Seminary it was news of great moment, because one of the Prelates was none other than our first Rector of St. Joseph's Seminary. Many indeed were the honors that came to St. Joseph's Seminary during the past year, — but, this was indeed the greatest of all honors—"Rector of our Seminary becomes Cardinal". (We would refer you to the Special Section of this Issue, dealing with the history of His Eminence James Charles Cardinal McGuigan, Archbishop of Toronto, and other Personalities from this Seminary who have gained much honor, for the Church, for themselves and for us the students of St. Joseph's Seminary.

"TEMPUS FUGIT"

Time was when at the end of the Scholastic Year, a statement of 'Thanks' was made out to all who had in any way contributed to the work of production of the Vox Ovium! This included not only the ANNUAL but also the 'Mimeograph Sheets' published several times during the year.

Today, in our time, we must add a word or two of 'Thanks' to our Advertisers who have made it possible for us to give you this MODERN—"VOX OVIUM". We would ask that you make a note of our Advertisers and Patronize them. Thank you.

VACATION

Time was when at the Scholastic Year End, there was a general 'Let Down' and the period of 'Loafing' began...

Today, in our time, we complete the year with a fervent 6 days' Retreat. Then come the Ordinations, with the joy of receiving the Newly Ordained Priests' Blessings, the final 'Get to-gether', the rush to pack, the usual hurried—good-byes, and off for home. . . Home however, may see us for only a few days — as many will have decided to spend the Vacation. . .

teaching Catechism, or helping out at the Indian Schools. No matter, a change is as good as a rest, so the saying goes, and so to each and all we say 'Bon Voyage' and have a Grand Vacation.

"A THOUGHT"

This issue comes to you during the Month of Mary — You know too, that June is the Month of the Sacred Heart. — But, how many remember that July is the Month of the Precious Blood of Our Lord. — The Precious Blood is part of the Sacred Humanity and hypostatically united to the Second Person of the Blessed Trinity, and deserves Latreutical worship or adoration.

May we suggest that you make a note of this, and if possible try to obtain a copy of the work of Father Faber — "The Precious Blood".

You will find here good food for Spiritual Reflection during the month of the Precious Blood.

IN APPRECIATION

The Student body wishes to express to the Very Reverend Father Rector, and the Reverend Professors, sincere thanks for their untiring efforts to impart to us the knowledge so essential to the life in the Priesthood. — On our part, we have tried to be earnest students that we might become zealous priests and teachers in the future. We thank God that the past year has been one free from any serious illness to any member of our Reverend Faculty, and we pray God to bless them with continued good health for the years to come.

"BETWEEN TWO WARS"

We who have grown to manhood between the two wars, have most certainly been made 'war conscious' and we have all of us been in some way affected by these wars. In World War I many of our fathers fought and some were lost in that war to end all wars. In World War II fathers again went forth to fight, but, this time it required an all out effort, and Sons and Daughters were called upon to aid in the war effort. This war just concluded was the most intense of any war in history. From the reported 'Atrocities' of Belzen and such places, we have seen "man's inhumanity to man," and of how man has so degraded himself that it can be truly said that he has reached an all time 'low'.

A goodly number of our present student body have seen service with the armed forces of our country, and we appreciate the difficulties they have to face during this period of re-adjustment.—The point for us here is this—

During Vacation we will be meeting many of the Veterans of this past war. Various ways will present themselves of aiding those who have given so much; who are now sick in mind and body, who are prematurely hardened by all they have been through and seen; but here we must be concerned not so much with WHAT we do as WHY we do it.

Much praise must be given Our Government for the grand job they are doing in looking after the material needs of our returned men.—Anything we do must be above the spirit of mere humanitarianism; we must be inspired by the supernatural motives arising out of our common brotherhood and solidarity.

(Continued on page seven)



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SEMINARY CLUB NEWS

Our present Holy Father has said that "The needs of our time... require that the laity... procure for themselves a treasure of religious knowledge, not a poor and meagre knowledge, but one that will have solidity and richness, through the medium of librairies, discussion and study clubs." The Church realizes that Catholics, after they leave school, must not neglect the study of their religion and the best means of keeping up this study is through study clubs. In order to equip ourselves, not only with extra-curricular knowledge, but with an idea of the methods of running study clubs, several of these clubs have operated in the Seminary again this year. Each Club met every two weeks and every member was given a chance to discuss the subject. Each student belonged to at least one club and we feel that, if we keep up the work in future years as we have in the past, our future parishioners may feel assured that we know what a study club is and how it should be operated.

The members of the executive of each club would like to take advantage of this opportunity to thank the members of their club for the splendid cooperation throughout the year, and also would like to express the hope that all have reaped the benefits offered. They would also like to thank the members of the faculty who were always willing to give of their time and talents.

This year under the guidance of Mr. Gordon Meyer, Study Club Director, all the clubs have been most successful. We feel that we owe to Mr. Meyer a big "Thank You" for the smooth schedule of meetings. We shall now give a short report of each club.

MUSIC

The St. Cecilia Study Club in Music under the direction of Mr. G. Schiller has gone through a very varied program. The object of this club is to awaken in its members an appreciation for better music. This year the club became so popular that it had to be divided into two sections, with Theologians and Philosophers meeting on successive Saturday nights. Each meeting included a talk on one of the most famous composers and then recordings of his compositions were played. However, with the departure of Father Green and consequently the gramophone, we had to resort to other means of study and demonstration. It was decided to form a glee club out of each section and all enjoyed very much the study of four part harmony. All are anxiously awaiting next year to go further into this study and also to see some of the fundamentals of music.

CO-OPS

The St. Francis Xavier Study Club of Co-operatives this year for the most part was under the guidance of Mr. Campbell, who due to ill health had to relinquish his position to Mr. Forsyth towards the end of the year. The primary aim of the club is to equip its members with as much knowledge as possible in all cooperative systems. This club bases its study on the encyclicals of Popes Leo XIII and Pius XI who outlined in an extraordinary way the social problems of our day and their solution. This year they studied Credit Unions, their underlying principles, organization, establishment and maintenance. Each member gave a talk at the beginning of the meeting followed by a lively discussion.

G. A. SCHILLER



LITURGY

Mr. F. Prosser was the guiding light of the St. Gregory Study Club in Liturgy. Again this year, due to large numbers interested in this study, the club had to be divided. The aim of this club is to awaken in its members a lively interest in the liturgy and to urge them to a deeper study of it.

The "A" group under Mr. Cramer studied the liturgy of the Sacraments, with talks from the members followed by a period of discussion. The fact that there was more than one question which stumped the "experts" proved that the members were right on their toes.

The "B" group with Mr. McEachern as its guide focussed their attention on the lesser known, but nevertheless highly interesting sidelines of liturgical study, such as Liturgical Architecture, and Liturgical Symbols. They are indebted and thankful to His Lordship, Abbot Gertken for the loan of his liturgical symbols.

YOUTH

The St. John Bosco Youth Club this year was headed by Mr. E. McCarty. "Youth Guidance," by Henrich was used as a text book, and several interesting papers were given on youth organizations such as the Newman Club, the Scouts and the Junior Farm Club sponsored by the Provincial Government. A very instructive and entertaining evening was spent by the members when they attended one of the Club meetings conducted by Father Reynolds. The relation of these youth organizations to the work of Catholic Action was also studied and discussed.

CATHOLIC ACTION

Father Brière, diocesan director of Catholic Action for the Archdiocese of Edmonton, again directed the Catholic Action Study Club. This year they studied "The Technique of the Catholic Action Cell" and towards the end of the year formed a number of cells to make a more practical study of problems in the various states in life. This club is really up to the moment and is indeed most fortunate in having Father Brière as its director, and several very enthusiastic members.

FRENCH

The St. Jeanne D'Arc French Canadian Club was new this year. With Mr. J. Fouquette as the leader, it was organized to answer the needs of the French speaking boys in the Seminary. This club specializes in public speaking and concentrated on the religious history of Western Canada. The members feel that the year has been most successful and hope to see the club continue as a necessary complement to our other studies.

Wm. J. Monaghan
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CO-OP

RECENT POLITICAL PHILOSOPHY

REV. F. CONNOLLY, Ph.D.

During the last twenty-five years a tremendous amount of energy has been expended upon the problems of political theory by Catholic philosophers. It has generated much new light and, in the process, considerable heat. The main problems under discussion has been the nature and extent of the subordination of the citizen to the State in the philosophy of St. Thomas. Although it had been for many years an acute question among European Thomists, it only became so in North American within the last five years. Obviously the problem would be, at any time, important not only in itself but in all its widespread consequences in the practical order. Considering the trend of our time, it is of capital importance. It is with this thought in mind that we give a brief outline of the controversy the problem has provoked among the Catholic philosophers of North America.

Totalitarianism maintains that the State is a universal society (one having authority over every aspect of the life of its citizens, even the religious) and also an absolute society (one in which the welfare of the citizen must be wholly and entirely subordinate to the welfare of the State). All Catholic philosophers more or less reject this idea of the State. At the very least they deny that the State is a universal society in the present order. Man has been given a supernatural goal by God who has instituted a Church with full authority over man in relation to that goal, an authority distinct from and superior to the authority of the State. Hence, the controversy among Catholic philosophers centers around the second element of totalitarianism: the way in which the State, within its restricted sphere of authority (the temporal welfare of its citizens), subordinates the citizens to itself. The focal point of the controversy is a principle of Thomistic philosophy: *bonum commune praefertur bono privato*, i.e. the principle of the preeminence of a common good over a private good. The solution of the problem depends upon the interpretation one places upon this principle as applied to the political order.

One group holds that in order of nature the State would have been a society both universal and absolute. In the present supernatural order, the State, although no longer a universal society, remains an absolute society within its own sphere of activity, i.e. in relation to the temporal happiness of the citizens. Why? Because a common good takes precedence over a private good and, consequently, the citizen must subordinate his welfare to the welfare of the State. Another group maintains that, even if the State would have been a universal society in the order of nature (which is a moot point), it would not have been an absolute society. Why? If man, they say, were merely an individual he would be completely subordinate to the State; but he is more than this, he is a person. "Man, who is an individual by his body, and on that account, dependent on a multitude of circumstances, is by his (spiritual) soul a person and thus possesses a relative independence" (Very Rev. M. S. Gillet, O.P., *Semaine Sociale de Lille*, 1932). As a person, man of his very nature transcends civil society, cannot be absolutely subordinated to it but is directly responsible to God for his conduct. Even within the sphere of temporal happiness the State is not an end but a means to an end

which transcends it. On account of its appeal to the dignity of man as a person in order to save man from total subservience to the State, this theory has been named "Personalism". Between these two schools of thought there is considerable tension; the first group accusing the second of individualism, the second retaliating with a charge of totalitarianism.

The problem became a live issue in North America with the publication, in 1943, of a book entitled "De la primauté du bien commun contre les Personalistes. Le Principe de l'ordre nouveau," whose author, Professor Charles De Koninck, is Dean of Philosophy at Laval University, Quebec. The author attacked Personalism and in particular Jacques Maritain and one of his writings: *La Primaute du spirituel*, published in 1927. (Eng. trans. "Things That are not Caesar's"). In Personalism M. de K. saw an excess of individualism, liberalism and egoism.

In January, 1945, an article by Father Jules A. Baisnée, S.S. (Associate Professor of Philosophy at the Catholic University of America) appeared in *The Modern Schoolman* entitled "Two Catholic Critiques of Personalism". Basing his case upon a criticism of Personalism written by Father Pedro Descoqs (Professor of Philosophy in the Jesuit Scholasticate of Jersey), and upon M. De Koninck's criticism, Father Baisnée appealed for an official condemnation of Personalism by the Church.

In May, 1945, Father Eschmann, O.P., (a former professor in the Collegio Angelico, Rome, later a long-term prisoner in a concentration camp in Germany, and now a member of the staff of the Pontifical Institute of Mediaeval Studies, Toronto, and of the Institut d'études médiévales Albert-le-Grand, Montreal) entered into the controversy. Two years before this, Father Eschmann had made a compilation of texts, drawn from the complete works of St. Thomas, which deal with the principle: "Bonum commune melius est quam bonum unius." In this work he showed how and where St. Thomas used this principle, what were the problems to which he related it and what meaning St. Thomas saw in it. The following year, 1944, he had made a study of the role St. Thomas gives to the principle, of how that role changes between his writing of the *Commentary on the Sentences* and the *Summa Theologica*, of the time and determining factors of this change, all this in order to throw a strong light on the emergence of a Thomistic personalism. Both of these studies appeared in *Mediaeval Studies*, an annual publication of the Institute of Mediaeval Studies, Toronto. Now, stung to action by Father Baisnée's article, he answered it with an article, "In Defense of Jacques Maritain", in which he categorically and totally rejected M. de Koninck's book, showing how the author had manhandled the texts of St. Thomas in attaining his conclusion. (*The Modern Schoolman*, XXII, No. 4). To this article M. De K. has promised an answer in the forthcoming number of *Laval Théologique et Philosophique* (I, numéro 2), which is due to appear soon.

In the meanwhile another school of thought was coming into being. Two American Thomists, Father Walter Farrell, O.P. (of the Dominican House of

(Continued on page seven)

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GERMAN

Mr. A. Dittrich was the leader of another newly founded club this year — the St. Boniface German Club. It was formed to help its members acquire a fuller knowledge and appreciation of the German language. The effectiveness of our future work, it was realized, will depend on our ability to speak the languages of our people. With this in mind, the fundamentals of grammar and learning the more important prayers kept them busy this year.

MISSIONS

The Canadian Catholic Students Mission Society and the Society of St. Peter the Apostle, although not study clubs are probably the most important societies in the Seminary. They have as their object to make the students "Mission minded." This year with Mr. M. Campbell as President and Mr. A. Schoen as secretary they have had a very successful year. The spiritual and financial reports are most encouraging and speak favorably for the executive. Mr. G. Amerongen of St. Joseph's Cathedral parish, Edmonton, was a guest speaker at the April meeting and spoke on "The Legion of Mary." Other speakers during the year included Rev. Mr. Conway, Mr. P. O'Byrne and Mr. G. McLellan. This society also undertakes the remailing of Catholic literature and this year contacted eleven families each week.

EASTERN RITES

Another important society in the Seminary is the St. Basil's Society which has as its object to acquaint the seminarians with the Eastern Rites. Mr. W. Waslyshyn was the president this year. The study of the Eastern Rites is particularly important to the boys of the Latin Rite because in their future ministry they will meet with people of the Ukrainian Rite and should know the fundamental characteristics of it. They should be familiar with the relationship that ought to exist between the Latin clergy and their Ukrainian parishioners.

We all feel that through the energy of our president, and his choice of capable speakers, we have learned much about this subject. The speakers included Rev. Mr. Carswell, Father Maglio, Father O'Sullivan and Mr. McInerney.

CREDIT UNION

The Seminary Credit Union is organized to provide small loans for the students in need of temporary financial assistance. The students deposit money in the Credit Union at the beginning of the first term, and those who wish may borrow throughout the year. The loan carries a small rate of interest per month and at the end of the year 2/3 of the earnings are given out as dividend on money deposited with the Credit Union; and 1/3 of the earnings is given back to those who borrowed as a patronage dividend..

This year Mr. McGreevy was in charge of the Credit Union, assisted by Mr. Campbell and Mr. Purcell who acted as an advisory committee. For the scholastic year of 1945-46 the Credit Union had 44 members and transacted 37 loans. All agree that the Credit Union renders a very practical assistance and gives good experience in handling finances.

RECENT POLITICAL PHILOSOPHY

Studies, Washington, D.C.), and Mortimer J. Adler (of the University of Chicago), began, in collaboration, a work entitled "The Theory of Democracy", the first instalment of which appeared in the July, 1941, number of *The Thomist*, a quarterly review edited by the Dominicans. By January, 1944, their work was about two-thirds complete (504 pages). Then, Father Farrell was called to the chaplaincy service and the work had to be suspended till his return. The thesis they set out to prove was this: that democracy is, **on moral grounds**, the best form of government — a thesis never, up to this time, expressed in Thomistic philosophy but which, they claimed, was implicit in the political principles of St. Thomas. The demonstration of the thesis required a critical analysis of the natural foundations of the political order in the philosophy of St. Thomas and in particular of the problem we are discussing here since their solution to this problem was one of the pillars upon which their thesis was built up. The controversy, according to them, arises from an imperfect analysis of the natural foundations of civil society, one group overemphasizing the State as an end, the other overemphasizing the State as a means to the happiness of its members. Primarily the State is a means, for the goal of political activity is the temporal happiness of the citizens; secondarily the State is an end, for the preservation and improvement of the political well-being is a good of vital importance to the happiness of each and every citizen. It is impossible, of course, to give here any adequate idea of the profound and brilliant analysis which the authors make of the notion of the common good as applied in the political order. All that can be noted is that the opinion is fundamentally in agreement with Personalism but rejects the need of appealing to man's supratemporal character in order to save him from total subservience to the State. At the moment Catholic philosophers both in Canada and the U.S.A. are looking forward to the completion of this work and, of course, to M. De Koninck's reply to the article by Father Eschmann.

EDITORIAL NOTES AND COMMENTS

(Continued from page one)

ity in Christ. — Let us pray for a 'Lasting Peace'; let our whole endeavor be for Peace; that we may discern what is right and wrong in human morals, in social, political, and economic life.

Today, we have the means of keeping the peace, but the reason we seem to be getting nowhere is that we are not making use of the resources—The Nations are not recognizing Christ, are not following Him, are not asking for His Help.

It is only the love of God, the love of our neighbour for God, and the willingness to do the Will of God always — that will give us the 'key to world peace'.

Let us pray that, please God, the day be not far distant when we may again recall with truth the words of the poet, Longfellow:

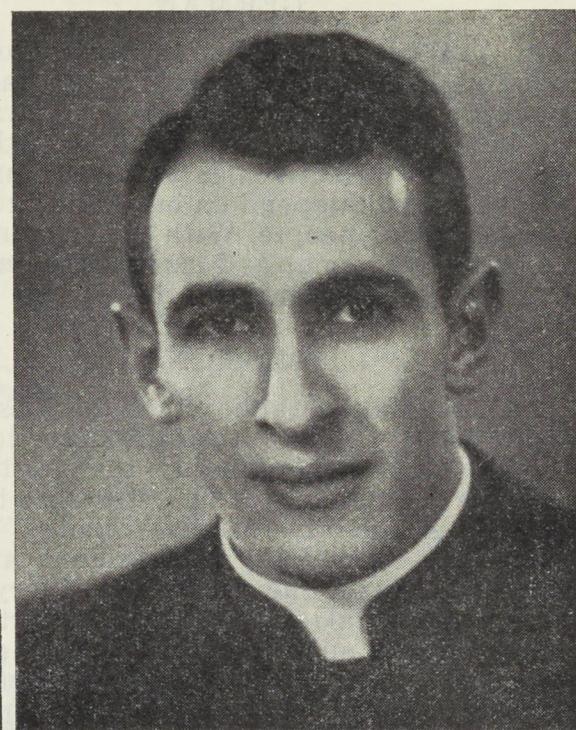
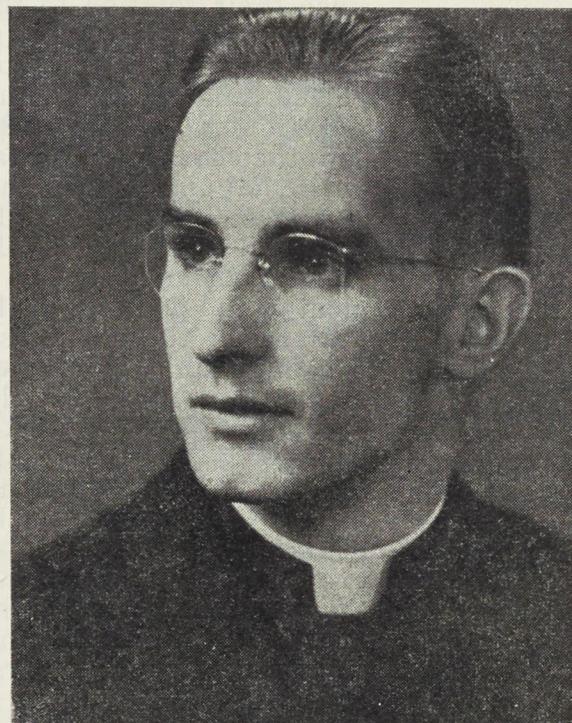
"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease—
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace'."

Rev. Armando Maglio

Fr. Maglio was born in Nelson, B.C. He attended St. Joseph's School, Nelson, B.C., from his earliest grades, through High School and graduated in 1937.

Then followed a two years' Business Course. Sept. 1939 saw Armando Maglio enter St. Joseph's Seminary for the study of Philosophy and Theology.

This year saw him reach the goal of his desires when he was ordained to the Holy Priesthood by Most Reverend Martin M. Johnson, D.D., Bishop of Nelson, on the 16th of March in the Cathedral of the Immaculate Conception, Nelson, B.C. Fr. Maglio is now serving at the Cathedral of the Immaculate Conception in Nelson, B.C.

**Rev. John Worona**

Born November 23, in the year 1921, in Western Ukraine. In 1928, at the age of seven came to Canada. Finishing High School, he entered St. Joseph's Seminary in the fall of 1940. Here completed his Philosophy and Theology. Will be ordained shortly for the Ukrainian Greek Catholic diocese.

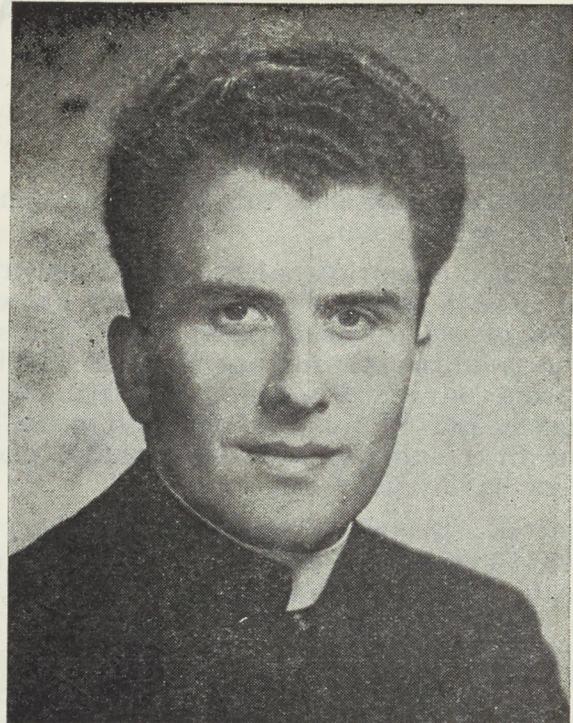
**Rev. Patrick O'Sullivan**

Father O'Sullivan was born in Athabasca, Alberta, in 1921. In 1928, Father O'Sullivan left the northern regions for the more hospitable clime of the Pacific Coast. From the moment he saw Vancouver he fell in love with it, and decided to stay. He then enrolled in the home of the "Fighting Irish," Vancouver College, where he became the fightingest of the "Fighting Irish." But Father, under the gentle persuasions of the Holy Ghost, moved from that venerable institution to the newly opened Seminary of Christ The King, Ladner, B.C. Completing his high school studies there, he moved with the institution to Deer Lake, Burnaby, to begin his philosophical studies in the year 1940. Having mastered the course of philosophy the then Mr. O'Sullivan came to Edmonton to spend the next four years in pursuit of theological training. His four years of theological studies came to an end this year and so on April 4 he boarded the train that would bring him to the city of his "first love," Vancouver. On April 6, Father O'Sullivan attained the goal of his desires when he received the sublime dignity of the priesthood from the hands of His Excellency Archbishop Duke, D.D. On April 7, Father O'Sullivan celebrated his first Solemn Mass having as deacon and subdeacon Father J. Kilty and Father B. Gorman, alumni of St. Joseph's Seminary, graduates of last year's class.

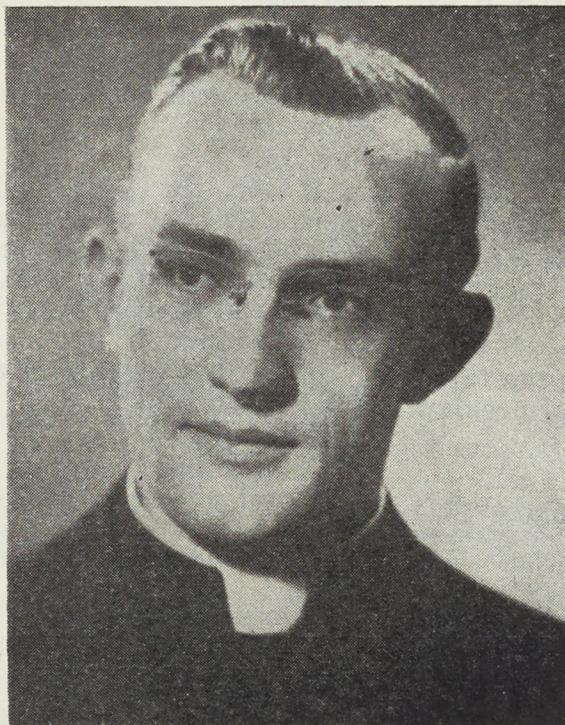
Rev. James Robert Carswell

Born March 28, 1916, in Winnipeg, son of James Carswell and Agnes Dougherty of Glasgow, Scotland. Moved to Hanna, Alberta, as a child, where he received both primary and secondary education. Studied music in Calgary (under the Toronto Conservatory and the Royal Academy). In 1943 received a Licentiate (L.R.S.M.) from the Royal Schools of Music, London, England. Several years of concert and radio work. Entered Arts course at University of Alberta in Sept. 1939. Soloist with Philharmonic Symphony. Entered St. Joseph's Seminary, Dec. 1939, for philosophy and theology.

Ordination by Archbishop MacDonald on Pentecost Sunday, June 9, in St. Joseph's Cathedral. First Solemn Mass at St. George's Church, Hanna, Alberta, on Trinity Sunday, June 16.



Rev. Gregory Oucharyk



Gregory, the youngest of the family, was born at Ethelbert, Manitoba, April 23, 1921. Gregory attended school within the parish of SS. Peter and Paul, and in the early 30's continued his studies in Winnipeg. In the fall of 1940 he entered St. Joseph's Seminary for the study of Philosophy and Theology. This year Gregory will be ordained for the Ukrainian Diocese of Canada, probably in the month of June.

Rev. Thomas D. Conway

Father Tom is the second son of Mr. and Mrs. Peter J. Conway. Born in the Sacred Heart Parish, Edmonton, May 23, 1920, he was baptised three days later by Reverend Father Pilon, then Pastor of the Sacred Heart Parish. When Tom was one year old, his parents moved to The Alexander Indian Reserve, where his father was the Indian Agent. Father Tom began his primary education at the school in Rivière-Qui-Barre, some six miles from the Reserve. Then coming to Edmonton, he attended St. Joseph's High School for his first two years of high school. The last two years of high school were made in the Thibeault High School, Morinville, from where he graduated in June 1939.

September 13, 1939, saw him walk across the threshold of St. Joseph's Seminary to begin his studies for the Holy Priesthood. After completion of three years of Philosophy, and four years of Theology, Father Tom received Ordination to the Priesthood Sunday, May 5, 1946, in St. Jean Baptiste Church, Morinville, Alberta.



YEAR'S ACTIVITIES

D. A. McINERNEY

Sept. 11, 1945.

"Deus... da servis tuis illam, quam mundus dare non potest, pacem."

At last our prayers have been answered. For the first time in six years our Seminary has opened in a world of peace. Among the 50 students who have come from every province West of Quebec as well as from Nova Scotia, there are five who have just recently doffed the uniform of the realm. Having done their duty for their country, they are now enrolled in the army of God.

Sept. 12.

Retreat began tonight wth the singing of "Veni Creator Spiritus." Father C. McDonald, C.Ss.R., is the retreat master.

Sept. 16.

Archbishop MacDonald raised to the sublime dignity of the deaconate, Rev. Mr. Carswell, Rev. Mr. Conway, Rev. Mr. Maglio and Rev. Mr. O'Sullivan. Two Lectors received the Orders of Exorcist and Acolyte.

Sept. 21.

Softball season officially opened.

Sept. 26.

A column of twenty Seminarians under the tutelage of Rev. Fr. O'Reilly, attended a special preview of the movie "The Song of Bernadette."

Oct. 8.

The theologians swamped the philosophers 14-4 in the annual softball classic.

Oct. 12.

Bishop Jordan, one of the two first Alumni of this institution to be consecrated Bishop, paid his Alma Mater a visit today. At 6:30, he celebrated the Community Mass for the Seminarians.

Oct. 23.

Clean up day. Rink boards go up. Coastal students hibernate.

Oct. 28.

"Rex regum, et Dominus dominantium."

Today is the Feast of Christ the King, and also the Golden Jubilee of the Religious Profession of Mother of the Immaculate Heart of the Institute of the Adorers of the Precious Blood.

This morning, His Excellency Archbishop MacDonald sang the Pontifical Mass assisted by Fr. Griffin as Assistant Priest, Fr. O'Reilly and Fr. Wilfred, O.F.M., as Assistant Deacons and Rev. T. Conway and Rev. A. Maglio as deacon and sub-deacon of the Mass. Bishop Carroll was present in the sanctuary and Archbishop (now Cardinal) McGuigan was represented by Fr. (now Monsignor) Allen. The Seminary choir under the direction of Fr. Green sang the Mass.

This afternoon, the Seminarians returned to the Monastery of the Precious Blood for the Solemn Benediction given by Monsignor Carleton. After Benediction, the Seminarians were guests of the Monastery for dinner. After dinner, the Seminarians entertained the Sisters with a concert of vocal and

piano solos, a kind of preview of the concert to be given later in the week at the same place, same time and by the same performers.

Oct. 30.

Seminarians once more are guests of the Sisters Adorers of the Precious Blood for dinner.

After the hearty meal, by way of showing their appreciation, the Seminarians gave the Sisters a two and a half hour concert. From the opening piano solo by Rev. Mr. Carswell to the closing Coup de Grâce administered to Mitey McBeth (Mr. P. O'Byrne) by Mighty McDuff (Rev. Mr. P. O'Sullivan) the program ran off smoothly.

Nov. 3.

Basketball season was officially opened.

Nov. 4.

Basketball season was officially closed. (Due to snow and ice).

Nov. 14.

Major, the Rev. F. B. Thornton, distinguished associate editor of the Catholic Digest, gave a striking and unique lecture on "Good Literature." Major Thornton was formerly professor of English literature at Notre Dame University, South Bend, Indiana. I wonder if he was professor when William ("Bill") Shakespeare, the fullback not the dramatist, flunked English?

Nov. 15.

Mr. Pelletier, former president of the J.E.C. in Montreal and now representative on the National Relief Administration Committee, gave the Seminarians a lecture on "The Priest's Work in Catholic Action."

Nov. 25.

Feast of St. Catherine. Philosophers ruled the roost today.

Fr. Connolly, assisted by Rev. Mr. Maglio and Rev. Mr. Carswell, sang the Solemn High Mass. Mr. McEachern conducted the philosophers schola.

After breakfast, the philosophers presented their professor, Fr. Connolly, with a Spiritual Bouquet and a set of wall plaques.

This afternoon, the theologians knocked the philosophers off the roost by defeating them 6-5 in hockey.

At 4 p.m., Fr. Rector sang Vespers as a climax to the Liturgical celebration of the Feast of St. Catherine.

Nov. 28.

The annual concert for the Feast of St. Catherine took place today. The Seminarians were privileged to have as their distinguished guest at this concert His Excellency Archbishop MacDonald.

Dec. 2.

"Excita, quae sumus, Domine, potentiam tuam, et veni."

Liturgical Year begins anew today, the first Sunday of Advent. Fr. Rector sang the Solemn Mass assisted by Rev. Mr. O'Sullivan and Rev. Mr. Conway.

Dec. 7.

Vigil of the Immaculate Conception. Are all the Tertiaries fasting today?

Dec. 8.

"Tota pulcra es, Maria". Feast of the Immaculate Conception.

Solemn High Mass was celebrated by Fr. Rector, assisted by Rev. Mr. O'Sullivan and Rev. Mr. Conway.

Once more the theologians nosed out the philosophers in hockey, this time 4-3.

Vespers sung by Fr. Rector assisted by Rev. Mr. O'Sullivan and Rev. Mr. Conway, closed the Church's celebration of the Anniversary of the dogmatic definition of the Immaculate Conception.

Dec. 20.

A blanket of silence descended over the Seminary this morning. Christmas holidays began.

Dec. 25.

"Lux fulgebit hodie super nos." Feast of the Nativity.

Archbishop McGuigan (McGoogan apud CBC), the first Rector of St. Joseph's Seminary, was elevated to the College of Cardinals today by Pope Pius XII.

Jan. 3, 1946.

Holidays are over. Work begins in earnest. Exams are around the corner.

Jan. 6.

"Omnis de Saba venient aurum et thus deferentes."

Today, the great Feast of the Epiphany, Fr. Rector sang the Solemn High Mass, assisted by Rev. Mr. Conway as deacon and Rev. Mr. Maglio as subdeacon.

Jan. 30.

Today the Seminary was privileged to have as its guest, Bishop Routhier, the first native Albertan to be raised to the Episcopal dignity. It was a sort of home-coming for Bishop Routhier since he made part of his studies in this institution. He celebrated the Community Mass for the students.

Feb. 4.

Today, it was officially announced that Bishop Jennings, a former priest of the Archdiocese of Edmonton, has been named the first Bishop of the newly created diocese of Kamloops.

Feb. 10.

This evening, Fr. Green and Fr. Ashe began the first leg of their journey to the Old Country. Bon voyage, Fathers!

Feb. 14.

"Bonum certamen certavi."

Today, Monsignor O'Neill, former Rector of St. Joseph's Seminary, returned to Edmonton to receive the rewards of his labours as Senior Catholic Chaplain to the fighting forces overseas. This morning he was invested as a Domestic Prelate. During the Mass of investiture, His Excellency Archbishop MacDonald was assisted by Fr. F. Connolly and Fr. Briere, while Fr. Griffin and Fr. O'Reilly assisted Monsignor as deacon and subdeacon of the Mass. Fr. Holland was M.C.

At noon, a luncheon was served in the refectory in honor of the new Monsignor. Monsignor O'Gorman was chairman for the occasion. Sixty priests, including many chaplains, were in attendance.

Feb. 19.

This morning, Monsignor O'Neill returned to the Seminary, which was gaily decorated with bunting and streamers, to offer the Community Mass for the faculty and students. Six years have passed since

Monsignor O'Neill last tread the halls of this venerable institution, but he was coming back, not to strangers but to friends, for his reputation had endeared him even to those who had not met him.

Later today, Monsignor was the honored guest of the assembled faculty and students. A Spiritual Bouquet, a Rochet and an Illuminated Address were presented to him as tokens of the esteem in which he is held by everybody.

March 4.

In honor of St. Thomas Aquinas, a concert was held this evening in St. Joachim's hall. The play presented was "The First Legion," a play which made a definite "hit" a few years back under the direction of Fr. A. O'Brien. This year it was directed and produced by Mr. G. Schiller assisted by Mr. P. O'Byrne.

March 5.

The Seminarians are enjoying a weekly Thursday holiday today, since the Feast of St. Thomas falls on Thursday this year.

March 6.

"Remember man that thou art dust and unto dust thou shalt return." Today is the Feast of Ash Wednesday. Tobacco smoke clears from the recreation hall as Seminarians go on their annual tobacco fast.

March 7.

"Non est inventus similis illi."

This morning Fr. Rector assisted by Rev. Mr. Conway and Rev. Mr. O'Sullivan sang the Solemn Mass in honor of St. Thomas.

This morning also, Rev. Mr. Maglio entrained for Nelson where he will make his retreat preparatory for ordination on March 16.

March 16.

This year something new has been introduced into the Seminary. For this year, a Solemn High Mass will be sung every Sunday during Lent in the Seminary Chapel instead of the usual Missa Cantata.

March 16.

"Tu es sacerdos in aeternum."

This morning, Rev. Mr. Maglio was ordained to the priesthood. It must have been a very happy occasion for Fr. Maglio who prepared himself so well during his six years in this institution. I am sure that if Fr. Maglio were here with us and were asked to express his feelings, we would see his friendly happy smile slowly illuminate his countenance as he timidously parted his lips to utter that famous epitome of his feelings, "Ah, Gee, fellows!"

March 17.

I do not know how widespread the custom of wearing green is in Nelson, but one thing is certain and that is that Nelson is celebrating today. For today, Fr. Maglio is singing his first Solemn Mass.

March 19.

"Te Joseph celebrent agmina coelitum."

The Seminarians joined with the heavenly hosts this morning, in celebrating the Feast Day of St. Joseph, their patron, by a Solemn Mass sung by Fr. Rector assisted by Rev. Mr. O'Sullivan and Rev. Mr. Conway.

At noon, the faculty and seminarians were treated to the traditional banquet in honor of the Seminary's Patron.

This evening the Seminarians enjoyed the traditional "treat" supplied by the Sisters Adorers of the Precious Blood.

(Continued on page thirty-six)

BISHOP JENNINGS

The hearts of all our graduates were gladdened on February 4th, when it was officially announced that the Most Reverend E. Q. Jennings, D.D., who prior to that date was Auxiliary-Bishop of Vancouver, had been named by His Holiness the Pope as the first Bishop of the newly created Diocese of Kamloops.

Bishop Jennings was born in Saint John, N.B., in the year 1897, and after attending school in his native city, entered the University of St. Francis Xavier, Antigonish, graduating therefrom with high distinction.

Soon after graduation, the future bishop entered the armed forces of Canada and fought as a soldier in World War I, being wounded at Paschandale and gassed at Lens. After an honourable discharge, he entered Holy Heart Seminary, Halifax, and was ordained for the Archdiocese of Edmonton in 1927. During the fourteen years of his young priestly life, Bishop Jennings held most of the important posts in

the archdiocese, occupying at various times the positions of secretary to the late lamented Archbishop O'Leary, teacher at St. Joseph's High School, professor of philosophy at St. Joseph's Seminary, pastor of St. Andrew's Parish, Rector of St. Joseph's Cathedral, and Chancellor of the Archdiocese; these two last positions he held at the same time.

One can easily imagine what a loss the archdiocese suffered, as well as appreciate the generosity of Archbishop MacDonald in releasing priests for war chaplaincy service, when Father Jennings entered the services of our country as chaplain in the Air Force, where he was busily engaged when the pope named him as auxiliary of Vancouver.

Bishop Jennings still retains a lively interest in the seminary and has visited it whenever the occasion presented itself, one of the outstanding visits being on June 11, 1944, when he held the ordination ceremonies at the seminary, that date being also the third anniversary of his own episcopal consecration: an event that did not pass unnoticed by the seminary.

MONSEIGNEUR ROUTHIER

Au temps où ce séminaire était connu sous le nom de Scolasticat des Pères Oblates, Mgr Routhier y étudia la philosophie. Né à Pincher Creek, Alberta, le 29 février 1900, son Excellence est le premier originaire de l'Alberta à recevoir la plénitude du sacerdoce dans l'Eglise Catholique.

Après les études primaires dans sa paroisse natale, le futur évêque fit son entrée au Juniorat Saint-Jean d'Edmonton en septembre 1913, et y passa cinq ans, pour entrer ensuite au Noviciat des Pères Oblats à Lachine, P.Q., le premier août 1918. Son noviciat terminé il revint à Edmonton, et le 3 septembre 1919 commença son Scolasticat; mais il ne devait y demeurer qu'une année: il partit en effet pour Rome où il étudia six ans: c'est là qu'il fut ordonné prêtre le 8 septembre 1924.

Le Père Routhier reçut comme première obéissance en septembre 1926 celle de professeur au Juniorat Saint-Jean à Edmonton pour devenir Supérieur en 1931. Peu après il fut élu à la charge importante de Provincial pour la Province oblate d'Alberta-

Saskatchewan. Après avoir servi à ce poste jusqu'en 1944, il fut nommé Directeur missionnaire à Grouard, Alberta.

Son Excellence fut sacré Evêque par son Eminence le Cardinal Villeneuve au cours de la même cérémonie que Mgr Jordan, à St-Albert, Alberta, le 8 septembre 1945, célébrant ainsi son vingt-et-unième anniversaire d'ordination sacerdotale par la consécration épiscopale. Il était nommé en même temps coadjuteur du Vicaire apostolique de Grouard.

Le séminaire St-Joseph fut gratifié d'une visite de son Excellence le 30 janvier 1946, alors qu'il célébra la sainte Messe pour les séminaristes et leur parla avec beaucoup d'onction. Il signala la nécessité de l'étude pour faire donner à la vie tout son rendement, et rappela qu'il n'y a plus ni temps ni place pour la paresse dans le sacerdoce. "Si quelqu'un, dit-il, veut ne rechercher que ses aises il est mieux de rester dans le monde; et même là, ajouta son Excellence, il se rendra vite compte qu'aujourd'hui il n'y a plus de chance pour les paresseux."

BISHOP JORDAN

The seminary was blessed with a visit from Bishop Jordan on October 12, 1945, when His Excellency celebrated Holy Mass for the students. In his lecture to the seminarians he recalled the days he spent in the seminary when it was the Oblate Scholasticate and strongly advised his hearers to make the very most of every hour in the seminary, increasing in holiness and knowledge in order to be fitted to do as much as possible for God in after life.

Bishop Jordan was born at Broxburn, Scotland, on November 10, 1901. In 1913, his parents moved to Taber, Alberta, and the future bishop continued his schooling there until 1917 when the family went to live in Drumheller, Alberta. He entered St. John's

Juniorate in Edmonton in 1918 and after completing his college course there, entered the Oblate novitiate at Lachine, Que., returning to Edmonton in 1922 to pursue his philosophical and theological studies. Bishop Jordan was one of the first Oblate Brothers to enter the new Scholasticate at Lebret in 1926 and he was ordained there in 1929. After spending two years in St. Patrick's College, Ottawa, he was named pastor of St. Augustine's Parish, Vancouver, where he remained until his appointment as superior of Holy Rosary Scholasticate, near Ottawa.

Bishop Jordan was consecrated at St. Albert on December 8, 1945, by His Eminence Cardinal Villeneuve.

JAMES CHARLES CARDINAL McGUIGAN

Our first Rector has been raised to the exalted dignity of the College of Cardinals. This announcement last Christmas brought great joy to this Seminary, and to the many priests here in the West, who were privileged to know Cardinal McGuigan during his term as first Rector of St. Joseph's Seminary.

We the students of today... feel that we know Cardinal McGuigan in a very personal way. The Reverend Faculty so often have paid tribute to the great qualities possessed by the Cardinal, as an educator of young men for the Priesthood, and of his continued interest in the Seminary. — The priests who knew him, tell us of how much they owe their own priestly formation to the kindly direction of him whom today we are pleased to honor as a new Prince of the Church.

It is significant that the Church's choice of Prelates for the Sacred College of Cardinals, is enhanced by the brilliant scholarship, versatile experience, and pronounced service to the Church in its very activity.

This is fully summed up in the words of Most Reverend John H. MacDonald, D.D., Archbishop of Edmonton, in the following extract from the Priests' Alumni Bulletin...

"Cardinal McGuigan came here in 1920 as secretary to my revered predecessor, Archbishop O'Leary. Soon afterwards he became the first rector of St. Joseph's Cathedral, later rector of our seminary, then Vicar General of the archdiocese. Finally, he was named Archbishop of Regina by the Holy

Father in 1930, and transferred to the Metropolitan See of Toronto in 1934.

"During his ten years in Alberta, he endeared himself to clergy and laity alike; and despite the onerous duties of the offices entrusted to his care, his many-sided talents enabled him to engage in several other public services in a manner that was always to their advantage.

"We are exceedingly grateful to the Holy Father for this mark of esteem and confidence; and we feel sure that the pride which we naturally feel on this occasion will be amply justified during the years to come by the mature judgment, the prudent foresight and the broad understanding with which he will deal with all questions bearing on the peace and happiness of the Christian world."

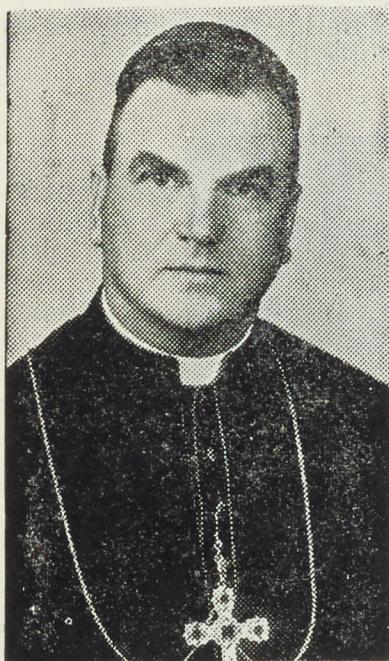
The following telegram received by Archbishop MacDonald should bring joy to us all:

Vatican City, February 19.

Archbishop MacDonald,
Edmonton, Alberta.

Mindful of the happy days of my priesthood in Edmonton and after historic consistory I send you the clergy, religious and faithful affectionate greetings with a special blessing for the Cathedral parish and St. Joseph's Seminary whose sacred memories are forever enshrined in the sanctuary of my heart.

James Charles Cardinal McGuigan.



BISHOP JORDAN



BISHOP ROUTHIER



BISHOP JENNINGS

MONSIGNOR O'NEILL

Most of our members will experience no little difficulty in referring to our second seminary rector as the Right Reverend Monsignor M. C. O'Neill, D.P., O.B.E., M.M., so accustomed have they become to calling him simply 'Father Mike.' While the latter affectionate title proves that he was beloved by all, the former means that he has acquired a new honour which he richly deserves, not only for his work as Rector of the Seminary, but also for the great name he made for himself (and incidentally for us all) among the 'boys' of all faiths overseas.

Monsignor O'Neill spent practically all the so-called peace years between the two world wars in seminary work. After his honorary discharge from the forces of the first World War, he entered St. Augustine's Seminary, Toronto, to study for the priesthood and was ordained in 1927. His first appointment in the Archdiocese of Edmonton was to the staff of St. Joseph's Seminary, where he became rector after the appointment of Monsignor (now Cardinal) McGuigan to the Archiepiscopal See of Regina.

Immediately on declaration of war by Canada, 'Father Mike' felt the old soldier urge within him and volunteered as chaplain, accompanying the first contingent of Canadians overseas in December, 1939. That he was a successful wartime chaplain is evident from his having been chosen as Senior Catholic Chaplain overseas. This success was also recognized by His Majesty the King who, in his Honour List of 1944, decorated him with the Order of the British Empire.

On February 14, many friends of the new Monsignor assembled in St. Joseph's Cathedral, Edmonton, to witness his Investiture in the insignia of his office at the hands of Archbishop MacDonald, who also preached on the occasion. His Excellency said that only those priests were selected for the uncommon rôle of Domestic Prelate to His Holiness who had rendered signal service to the Church. His Grace then outlined the career of the Right Reverend Monsignor, particularly his war services in two world wars: as a soldier in the first who received the Military Medal, an unusual merit for 'one in the ranks', and as a chaplain in the second. His Grace also paid high tribute to all the chaplains in World War II and made special reference to the good work done by Bishop Nelligan in organizing the chaplaincy service, even at the cost of his health, which His Grace was glad to state was steadily improving.

During the Mass of Investiture, His Excellency Archbishop MacDonald was assisted by Father Connolly and Father Brière, members of the seminary staff, while Father Griffin and Father O'Reilly, Rector and Vice-Rector of the seminary respectively, assisted Monsignor as deacon and subdeacon of the Mass. Father Holland, also of the seminary staff, was Master of Ceremonies and the choir was under the direction of the Rev. Mr. O'Sullivan with the Rev. Mr. Carswell at the organ. The choir of St. Joseph's Seminary sang the Mass.

At noon on the same day, Archbishop MacDonald, Monsignor Carleton, Monsignor O'Gorman, the Very Rev. H. Griffin, the Very Rev. Father Alphonse of the Franciscan Monastery and a former war chap-

lain, the Rev. R. John O'Dea, a military chaplain of the Diocese of Calgary, the Rev. J. R. Ketchen, also a former Air Force Chaplain, and over sixty other priests met at a luncheon in the seminary to honour the new Monsignor. The chairman for the festive occasion was Monsignor O'Gorman. The six speakers paid tribute to the excellent work done by Monsignor O'Neill overseas, while Monsignor, in expressing his heartfelt thanks to Archbishop MacDonald for his generosity in supplying the service with war chaplains, said he considered the honour given to him by the Holy Father as a tribute to all war chaplains.

On Tuesday, February 19, Monsignor O'Neill was given a royal 'Welcome to His Home in Edmonton: St. Joseph's Seminary', by the staff and students. Monsignor arrived early in the morning and offered Mass for the seminarians, once again demonstrating that the seminary and its important work are still very dear to his heart.

Later on in the day, the staff and students assembled in 'The Study Hall' to tender Monsignor a most cordial welcome. A Spiritual Bouquet, a Rochet and an Illuminated Address were presented by the happy gathering, after which Monsignor addressed his former staff members and the seminarians. He reminded the students to spare no efforts to lay a solid foundation during their seminary days for the years ahead. "The more I see of the world and its ways," said Monsignor, "the more I am convinced of the need of solid Christianity among all men." Future priests, he told them, must be faithful to the warning of the Gospel of Christ to "seek you therefore the Kingdom of God and His justice" first, last and always, and not to worry about anything else. He assured the staff and students that it was a real treat to be back again amongst them and that they would be remembered by him at all times in his Masses and prayers.

Thanks to Rev. P. J. O'Reilly for permission to quote from the "Alumni Bulletin."



VOCATIONS TO THE DIOCESAN PRIESTHOOD

REV. P. J. O'REILLY, S.T.D.

Never were there more Catholics in the world than there are today. The number of those entering the priesthood and the religious life, however, is not keeping apace with the numbers entering the Church. The number of those receiving the Sacrament of Baptism in the Church outnumbers by far the number of those receiving the Sacrament of Holy Orders, on a per capita basis. While we make all due allowance for the grace of God which calls all members into His Church, giving them the faith without which they cannot be saved, it is a truism that this faith once given by God needs to be preserved and increased by a corresponding increase in vocations to the priesthood. It should be evident that the more Catholics there are to care for, the more priests are needed to care for them.

It is most certainly the will of God that Catholics should have priests sufficient in number to take care of all their spiritual needs. The fact that they have not, must, then, be the fault of either Catholic parents or Catholic young men, or both. We can only conclude from this that there are a great many called by God to be priests who do not answer the call. The reasons why they do not may be far to seek, or they may not. In this article, we shall try and find out what some of these reasons are.

Those who are called by God to the priesthood are given what is called a vocation. This means simply a calling or a choosing. God calls or chooses a person here in this world for the place that is best suited to him. Each person born into this world has a mission to fulfill, and this mission is the one that is at the same time the most sanctifying to a soul and the most profitable to its neighbors. Each person feels free to arrange his life according to his own pleasures, but God had His plan for each one of us from all eternity, and it is the duty of each of us to find out what this plan in our regard is. Once this plan is discovered by frequent prayers and advice from others, it is the duty of each one to follow it through. This is what is called being faithful to one's vocation.

The Signs of a Vocation

Let no young man think that God gives some extraordinary sign that he has a vocation to the priesthood. In seeking for vocations, those in authority in the Church look for three ordinary signs that one is called to be a priest. These signs they classify as 1) worthiness, 2) a right intention, 3) the call to Holy Orders from a bishop. A young man would be classified as 'worthy' if he has the necessary qualities of body and soul which would render him immune from vices incompatible with the priestly state, and at the same time is endowed with those characteristics which are necessary to properly fulfill the offices of the priesthood. That there are always sufficient young men who possess the necessary qualities is the teaching of the Church, for, as Pope Benedict XIV said: "God never deserts His Church in the sense that not enough of worthy ministers will be found, if the worthy are promoted to Holy Orders and the unworthy are refused admission."

The second qualification, that of a right inten-

tion, means that one has a deliberate and supernatural motive for receiving the holy priesthood which was instituted by Christ. This intention is quite compatible with a certain reluctance to enter the priesthood by reason of one's humility, as well as some fear of the obligations entailed; but these fears can be overcome by the grace of God, which is always there for the asking, as well as by talking things over with one's confessor. The only motive for entering the priesthood which will stand the test in the priesthood is God's glory, which means a knowledge of Him on our part and a consequent love of Him, joined with the desire to teach others this same knowledge and love. This necessarily entails a love for the salvation of souls.

Young men often make the serious mistake of thinking that they can decide on their vocation all by themselves and in a short time. Nobody is a judge in his own case, and this is particularly true in this case. Nobody should 'decide' that he has no vocation to the priesthood until he has talked the matter over with his confessor; in fact, it is often impossible to decide on a vocation until one has entered the seminary and give it a thorough try.

The third qualification demanded for a vocation is the call to the priesthood by the bishop; in fact this one supposes the other two. No bishop will ever give this call to orders unless the student has given positive proof that he possesses the necessary worthiness and has the right intention in wanting to become a priest.

It is the teaching of Catholic Theology that God sincerely desires the salvation of all men, and from this we must conclude that God has prepared a place for each of us in heaven. We must not forget, however, that He has also prepared a place for each of us here below. God has destined each of us for a certain mission, and to help us discover what this mission is, He has given us a nature in harmony with this mission. We all want to do God's will and His will is expressed by the attraction we have for certain occupations as well as by the aptitude He gives us to embrace and fulfill our obligations. These attractions and aptitudes are the voice of God, or what we call a vocation.

VOX OVIUM wish to thank:

Canadian Register and The Western Catholic
for use of "cuts" for the Annual.

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"REVERIE"

By—
MALCOLM CAMPBELL

One evening I was reading a small but interesting volume whose pages told of a work most dear to the author's heart. The book was the biography of a Missionary. As I read it, the print seemed to leave the pages and come to life. Absorbed in it, I lived the "plena vitam" of a missionary in the wilds of Africa. A tinkling sound in the corridor, just outside my door, drew me away from my reverie. I looked at my watch and knew that it was time for "lights-out." Closing the book, I set it upon my desk, pulled the light-switch, and for a moment listened to the curtain of rain that had beat against my window all day. But I was tired and must have fallen asleep very soon...

There was a shadow upon the open door of my African rectory (or more correctly, my hut) and as I looked up from my breviary I saw a little girl standing upon the threshold. Although she seemed to be excited, for a moment she said nothing, but her coal-black eyes nervously shifted from object to object in my hut. Nervous fingers moved through bountiful curls. As I arose she watched each movement of my white soutane.

"Would it be alright, Father, to decorate the Cathedral with some of the flowers from Loga's garden?"

"Why, yes, I guess so, Rosa."

"But she is not a christian."

"Some day she may be, and tomorrow she will certainly be in church."

"Thank you, Father. We were just wondering."

Rosa turned around and joyfully skipped across to the Cathedral to carry the good news to the ladies working there.

Yes, tomorrow Loga will be there and so also will the natives from miles around this village. Some will come to pray, others to admire, and yet others to satiate their curiosity. Today the women and girls busy themselves cleaning and decorating the church. The "uncivilized" natives of Africa also have a mania for "liturgical flowers" and tomorrow the Cathedral will be a colorful sight when Joseph, our first local native seminarian, is ordained to the priesthood.

"Back home" we would call Joseph a "darkie," but here, that not too polite term is never used. Joseph is a negro boy, the son of Catholic parents. When the call of the Master sounded in his youthful ears, this great-souled native followed. He furnished the good will and the Society of St. Peter the Apostle supplied the funds. Tomorrow he will realize the wonder of being summoned to the sacred comradeship of the priesthood.

I still remained at the door, breviary in hand, and my thoughts wandered back to the days when I had been President of the Mission Society in a Canadian Seminary. Each week, slips of paper representing our spiritual offerings for the Missions, were placed upon the Altar. Every month someone was elected to give a talk which would be conducive to mission-consciousness. At the end of the year our material offerings were forwarded to the Society of St. Peter the Apostle, to assist with the education of native seminarians. Perhaps some of those very coins had helped Joseph.

Today as I look back upon those days, I wonder

just to what extent we grasped the full import of our work. Talks were often given on the need for, and the work of the Native Clergy, but did we truly begin to realize what it means to an African laity to be served by an African clergy? The answer could be found at least in part in a little basket which was to be found each Sunday morning in the Chapel. How often the Secretary would count those spiritual offerings but they never seemed to "go around." He would look for fifty and at times there were not nearly that many slips of paper in the basket. I remember his joy one morning when he discovered a "full basket." It was not that some of the members did not care for the Missions or the Society of St. Peter, not at all, but at times some of them were forgetful. Then too, at some of the meetings, long masterpieces of oratory were delivered in a phraseology that obscured the reality of Foreign Missions. Paintings of the Missions were shown when photographs were called for. The abstract, too often usurped the place of the concrete.

The other part of the answer is more assuring since many gave manifold evidence of their love and enthusiasm for the cause of the Missions. Few, if any, begrudged giving a good part of their "day off", to the rather inattractive work of selling tickets. They knew that anything done for the Missions was work for a good cause. Many too, eagerly shared a part of their limited material resources with the Missions. Then there was the literature which enlightened one on the foreign missions and which I found constantly worn to almost a pulp, because of much fingering. At times, the enthusiasm for the missions completely consumed a few of the periodicals so that at the end of each month it not unfrequently happened that we accounted for some of the papers with that war-time phrase: "missing in action."

These activities bespoke a sympathy for missionaries and misisons alike. I find encouragement in the thought that similar extensive work continues to be achieved today in Seminaries throughout the world. Mission Societies such as the one I knew, accomplish much, in their own quiet way. These societies, through their spiritual and material offerings, are to be credited with immeasurable good. I am sure that Father Joseph will not forget that to the Society of St. Peter the Apostle and its member seminarians he owes a great debt of gratitude. Even if he forgot (and this is not probable) the laity whom he will serve will not. They well know the value of this treasure that we call "the native clergy."

I shut my door but scarcely had I returned to my prie-dieu when I heard the clanging of a bell coming from the heart of the village. Surely fire had not broken out again in one of the native huts? That is something which is more than dreaded in this particular part of the jungles. I arose to go to my door as the bell continued to come nearer and nearer and its sound grew louder and louder. At times a hoarse voice seemed to drown out the sound of the bell and then... almost in routine-fashion my hand reached out for the light-switch. I recognized both the bell and the voice. "Benedicamus Domino" and then would follow shortly: "Laudetur Jesus Christus." The time was 5:25 a.m. and that could mean but one thing: the beginning of another day in Saint Joseph's Seminary. As I dressed, I noticed that the biography was still on my desk where I had laid it the previous night. God bless the Society of St. Peter the Apostle!



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His Eminence James Charles Cardinal McGuigan

A Dedication

JAMES CHARLES CARDINAL McGUIGAN

Your Eminence:

In dedicating this Annual of Saint Joseph's Seminary we feel that we are but giving back something that is already yours. Many years have passed since you left this Seminary. And in that time a goodly number has gone forth to serve in the Master's Vineyard. But time has not dimmed the memory of those years when you, too, were a Laborer in this part of God Holy Church; nor has the gratitude of those who were privileged to come under your Paternal influence been lessened by time or space. In the Chapel and in the Class-room you have given an example that will live forever in the hearts of those who knew you. And today that influence for good continues to exert itself in and through those whom you have inspired in the ideals of the Priesthood. Your great love and devotion to our Divine Lord in the Blessed Eucharist were among the chief sources of inspiration in those aspiring to the sacerdotal state.

Few of the present student body of Saint Joseph's Seminary have had the privilege of knowing you personally. Yet there is not one who feels that you are a stranger to him. We have only to borrow the words of Sacred Scripture and say: "By their fruits you shall know them." The fruits of your labors in Edmonton, Regina, and now in Toronto, have made you known to each and every student here. With one voice the past and the present join in saying: "Ad multos annos."

REV. E. F. DONAHOE.

Coat of Arms

Impaled. Dexter: glues, wings erect or, surmounted by a cross, charged with five crosses of Calvary sable, one above, three joined by an arrow imbrued, fessways, and one below.

Sinister: Purpure, a mullet of six argent; on a closet of second an escutcheon gules and in base vert, a chalice or with host issuant of the second and radiant of the fifth.

The arms consist of an impalement of the diocesan arms and the Cardinal's personal arms. The dexter impalement is made up with the erect, golden wings representing St. Michael, the patron of the Archdiocese, inserted beneath the cross taken from the arms of Ontario, differentiated by reversed colors, i.e., silver and red background. This silver cross is "charged" with five black, missionary crosses, three joined by an arrow with bloody point, symbolic of the Canadian Jesuit martyrs who died at the hands of the Indians within the borders of the diocese.

The sinister impalement—the onlookers' right—consists of a silver star on purple background denoting His Eminence's former Archdiocese of Regina; the red shell on silver for St. James, his patron, and the chalice and host indicative of his devotion to the Blessed Sacrament.

The shield is supported by the processional cross and in crest, the Cardinal's red hat with fifteen tassels on each side. The motto: "Ambulate in Dilectione."

Design by Cyril J. Cassidy.



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IS THIS THE END OF THE REUNION?

REV. GREGORY OUCHARYK

This Uniate Church (Ukrainian Greek Catholic), in the darkest periods of our people, after the downfall of our Kings and Hetmans, after the crushing of our Sitch army, and the suppression of our press and institutions in Czarist Russia — remained to become the mighty rock and bastion of our people in Western Ukraine. The Reunion has given thousands of great leaders both to Church and country, whose names are written in golden letters on the pages of our history.— This Church today is undergoing martyrdom, a persecution which in cruelty so barbarous that it surpasses everything since pagan Rome. This same Church is ever still the lighthouse, the flaming torch of truth to millions of our brethren who are in the thick of the struggle with darkness—the Moscovite shadow. In their hearts this Church will certainly find a warm place. No! These are not the last days of the Reunion,—but, it seems rather to be a beginning.

What in reality is the Reunion? Stalin's and Alexiist's agents say that the Reunion has been the invention of Poland: and that the Uniate Church is returning "to the bosom of the Holy Russian 'Orthodox' Church of their forefathers". The Church in Western Ukraine never, from the days of our great King, St. Vladimir, (in whose reign the Ukraine officially accepted Catholicism in 988) did belong to the Russian Church. Nor has she ever at any time before been subject to Moscow. Since 950 A.D. (after the arrival of first Catholic missionaries from Constantinople) she has always been in communion with the Apostolic See, save a few unfortunate lapses, during which she was under the remote jurisdiction of Constantinople. However, since the Brest Union of 1596, she has been continuously in union with the rock of St. Peter. Likewise the Ukrainian "orthodox" Church with its Metropolitan in Kiev (the capital of the entire Ukraine) up till 1667 was not subject to Moscow, but rather to the Greek Patriarch of Constantinople (at least nominally). In 1667, Peter "The Great", Czar of the Moscovites (the future Russians), jealous of any foreign control by the said Patriarch, "tore" away the Ukrainian "orthodox" Church from Constantinople, and against the will of the people subjected it to the "Holy Synod" at Moscow. This act of Czar Peter had no effect on the Catholic Church in Western Ukraine which was outside his reach. These are historical facts! How can this Church "return" to the bosom of the Russian "orthodox" Church where she never belonged?

Stalin's Bolshevik propaganda says that the Reunion was an invention of Poland. That this is false, one has but to glance into history. Briefly: When on July 16, 1054 the two delegates sent by Pope Leo IX had placed on the altar of St. Sophia at Constantinople the excommunication of Cerularius and his adherents; they immediately made their way to Kiev to see St. Hilarion the first Metropolitan of the Ukraine. He was a man of great piety and learning. The papal delegates were received with the greatest honor and respect; and on hearing about the Greek schism, St. Hilarion assured his distinguished visitors that he, as the head of the Catholic Church in the Ukraine, would remain faithful

to the Apostolic See. (At this time the Moscovites (the future Russians) were an insignificant tribe living in the regions north of the Ukraine).

True to his word, St. Hilarion remained steadfast in the Catholic faith. Under his care and those of his successors, cathedrals, churches, monasteries covered the land. A great number of schools were founded which became renowned throughout Eastern Europe. The Ukrainian Church, under the patronage of the Blessed Virgin Mary, the Queen of Ukraine, soon grew into an important nursery of learning and religion for other nations. In those happy days, Kiev was called the golden city of Eastern Europe—noted for its two hundred gold-gilded Cathedrals. Her kings and queens lived on friendly terms with the Western powers and intermarried with them. The blood of the royal family of the Ukraine passed into the veins of the sovereigns of England, France, Sweden, Hungary, Poland, and Byzantium itself. As children of one Mother Church, the Latins respected the Greek rite, while the Ukrainians respected the Rome rite, for both one and other knew full well that people can belong to either rite and still be loyal sons of the Church. In short, as Venerable Nestor (the first Ukrainian historian) says "these were the centuries when the Catholic Church in the Ukraine was in the full beauty of its bloom: the names of heresy and schism were not known to them; and the Bishop of Rome, she acknowledged and venerated as the Supreme Head of the entire Church."

Towards the latter part of the 13th century, as Venerable Nestor mentions, the "orthodox" Greeks from Constantinople, using under-hand means, began to visit the Ukraine, the writings of the Ukrainian Saints, such as v.g. St. Theodosius were interpolated (false ideas about the Western Church were inserted). The people read these and believed this to be the work of their own Saints and in this way were misled into error and suspicion as regards the Western Church. The Catholic Hierarchy with King Yaroslaw the Wise and his successors used all possible means to prevent such errors and false notions from spreading throughout the land. They were not wholly successful: the Greek Schism gradually enveloped the land.

King Danylo (about the middle of the 13th century) received the King's crown from the hands of the papal delegate: and once again with the help of Metropolitan of Kiev Gregory Czamvlak and Kiprian, the Ukraine was brought back to the rock of St. Peter. But for a brief period; and this is due to the pressure of the pagan Mongols from the East, and Tartars from the South, to separate from Rome, under threat of a ruthless invasion.

The second attempt at Reunion was made by Isidore, the Metropolitan of Kiev (who later was raised to the Cardinalate because of his zealous work in the Reunion). Isidore took part in the Council of Ferrara-Florence (1438-1445). Both the Church in the Ukraine and that of Constantinople on July 6th, 1439 "came back home" to the bosom of Mother Church. But these happy results were soon dissipated. However this time not by the pagan Mongols from the East but by the Moscovites from the North.

They invaded the Ukraine, plundered and pillaged the land, imprisoned Cardinal Isidore, and destroyed the Reunion of the East and West.

It was finally at Brest in 1596 that the present Reunion was accomplished from which arose what is now known as the Uniate Church of Western Ukraine. Those who brought about this happy event were none other than Bishop Terletsky, Michael Rahoza, the Metropolitan of Kiev, and his suffragans, and Bishop Ipatih Potiyh.

They severed their relations with the Patriarchate of Constantinople and at their own request were received by Clement VIII, into the Catholic Communion. Many were the hardships that these noble prelates had to contend with.

It was to be the blood of St. Josaphat (Martyrdom Nov. 12, 1623) that finally brought about the mass conversions throughout the whole of the Ukraine. There began a religious revival: but this was constantly hampered by the invasions and plundering by Peter Czar of the Moscovites. Finally Kiev the capital of the Ukraine fell. Then came a fierce and cruel persecution of the Catholics. All dioceses in the Ukraine (except one—Chelm (Cholmska) were suppressed: parishes and convents were levelled to the ground. Those Churches that remained were handed to the schismatic clergy. Catholic bishops and priests were either imprisoned, executed or banished. Thousands of the faithful were taken by force, deep into Russia. Countless numbers of child-

ren were kidnapped and carried off into far off Siberia. the same methods were employed by subsequent Czars, Catherine II, Paul I, Nicholas I and his successors.

It is hard to believe the harsh, not to say the cruel oppression to which Ukrainian Catholics were subjected: all possible means that fanaticism and brutality could devise were employed by the Moscovite Government to separate them from Rome. Freedom of worship and liberty of conscience, so often promised and guaranteed in most solemn treaties had become, in Russia, words without meaning.

In 1875, the last Catholic diocese of Chelm (Cholmska—with 250,000 faithful) of the Greek Rite in that part of the Ukraine taken by force by Russia, was subjected to such a barbarous persecution surpassing perhaps the persecutions of pagan Rome. All those who refused to join the Russian "orthodox" Church were handed over to the army to be lashed, bayoneted, scourged (with prison and Siberia putting the climax to all this bloodshed and cruelty). It was a common sight to see men receiving 50 lashes with the much feared "nahaika" (braided lash), women 25 and children 10 lashes, for refusing to give up the Catholic faith of their ancestors. During the Russo-Japanese war, when the persecution was slackened, there were found to be 300,000 Catholics in the same diocese.

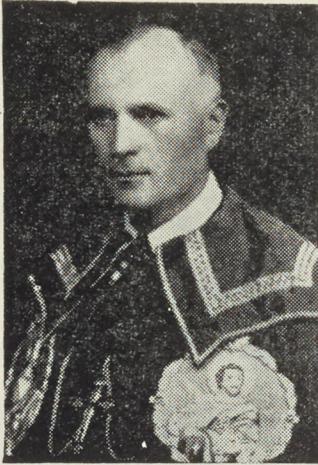
Happily however, Western Ukraine was not under the cruel hand of the Czar: but under more Christian rulers of the West. Here the Uniate Church flourished and before the Second World War (1939-1945) Western Ukraine (Eastern Poland and Eastern Czechoslovakia) was practically all Catholic—well over seven million faithful and some 3,000 clergy a well organized hierarchy with several Archdioceses and suffragan sees.

With the "Liberation" by the Russians the same methods of persecution are being used, perhaps more modern and more painful. We hear little about what is going on behind the "Red" iron curtain that has divided Europe. But this we know that close to a thousand priests have been killed and the rest with their Bishops and Archbishops imprisoned or in exile. The Metropolitan Slipey and four of the bishops are said to have died in prison in Kiev.

In the summer of 1945 Catholic pastors were handed by the Soviet authorities forms reading as follows: "I, N.N. and my whole parish here-with ask the Commissioner on Religious Affairs in the District Administration to receive us into the Russian 'orthodox' Church." They were given three days to return this form and were given to understand that the alternative was imprisonment, the bayonet, or slave labor in Siberia, or elsewhere. In the fall of 1945 some



On day of Bishop Ladyka's Consecration in Edmonton.
Latin and Greek Rites together.



Most Reverend Basil Ladyka, O.S.B.M., D.D.

Bishop Ladyka was born in Western Ukraine on August 2nd, 1884. In 1903 he entered the Novitiate of the Order of St. Basil. For his Theology he came to the Grand Seminary in Montreal. Completing his course there in 1912, he was ordained a priest in Philadelphia, U.S.A. The future bishop shortly afterwards was engaged in missionary work in Canada. While being pastor in Edmonton in 1929, his appointment to the Episcopate came. On July 14 of that same year he was consecrated a Bishop in Edmonton.

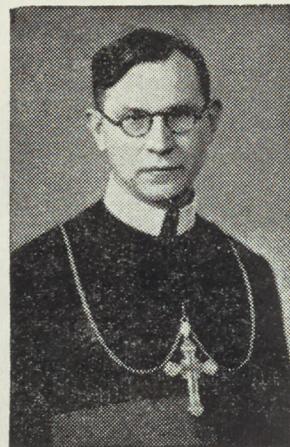
A diocese stretching from ocean to ocean was given His Excellency to care, rule and guide. With his untiring zeal and energy he so firmly established the Ukrainian Catholic Church in Canada, that not only is its progress apparent now, but even greater progress is assured.

Most Reverend Neil Nicholas Savaryn, O.S.B.M.

Auxiliary of the Ukrainian Catholic Diocese of Canada

His Excellency was born in Western Ukraine on May 19, 1905. At the age of seventeen he entered the novitiate of the Order of St. Basil. Successfully completing his classical course, philosophy and theology, he was ordained to the priesthood in 1931. The next year found him in Canada, at Mundare, Alberta. Here he occupied the professorial chair, was engaged in pastoral work and wrote some books. From 1938 till the time of his nomination as Auxiliary he was the superior of the Monastery at Mundare. In April, 1943, his appointment came from Rome. On July 1st of that year he was consecrated a Bishop in St. Michael's Cathedral, Toronto.

We thank Divine Providence for the choice of Bishop Savaryn. His youth, knowledge and zeal, all speak of a bright future for our Church in Canada.



200 were killed. Those that had petitioned (about 800) the Soviet Government recalling the freedom of religion as promised in the Soviet Constitution, most of them have died as martyrs. In many cases they were replaced by the schismatic clergymen whose only training consisted in a three to six weeks "theology" course at the "Stalin Institute of Espionage."

Neither have the faithful been spared. Lashes, the bayonet, slave labor and Siberia are the methods of "conversion." As one observer puts it rather briefly "there is nobody in Western Ukraine who is not imprisoned in one way or another."

The so-called "synod" held at Lwow on March 8, 1946, which decided to abolish the Brest Union with the Vatican established in 1596, and "to return to the bosom of the Holy Russian 'Orthodox' Church of our forefathers," cannot arouse anything but skepticism. Most of the delegates were Soviet agents headed probably by a few Apostate priests. This explains why the said assembly petitioned and begged Stalin (the leader of the Communists) and not the Patriarch Alexis of Moscow that they be incorporated into the Russian "Orthodox" Church. The scant number (216) of delegates at the assembly shows clearly that the millions of Catholics and thousands of priests with their Archbishops and bishops have chosen and accepted the crown of thorns and Calvary rather than apostasy.

To sum up: as our Exarch, Bishop Basil V. Lady-

ka and His Auxiliary Bishop Neil N. Savaryn have said: "This is not the first time that the Russians have attempted to destroy the Ukrainian Catholic Church and spread over them the 'Orthodox' faith. Soviet persecution has driven our people into the catacombs as it used to be in the early Christian Church during the pagan persecutions... the union of the Ukrainian Catholic Church in Western Ukraine with the Russian 'Orthodox' Church is an impossible event: because all the bishops have been under arrest and banished deep into Russia since the 11th of April, 1945; and therefore any juridical act without their presence is not only invalid but also non-obligatory. Hence we consider the latest Soviet announcement regarding this matter as not existing." And let me add, as one ecclesiastic holding a high position in the Congregation of the Oriental Church has so well summarized the situation: "There, in those regions (Western Ukraine) there is no one, of any importance, who has not been imprisoned, and whatever the Russians have done cannot therefore be valid."

In conclusion let me use the words of our Catholic hierarchy of Canada: "As Canadian citizens we demand that those unhappy people who are now being persecuted by the Soviets be allowed to enjoy the liberty proclaimed by the Atlantic Charter. We demand the liberation of all the Bishops and priests. We demand that they be permitted to return to their parishes and that the persecution of the Catholic Uniates be stopped."



Top row: Arrows, Softball Champs; The Seminary Rink; Fogs, Softball finalists; Second row: Age-old opposition—Theologians and Philosophers; Third row: Rangers, Softball club; At is says, "B" champs; "B" champs' opposition; Bottom row: World Series by radio; Sunday p.m. ball fracas; Cellar-dwellers (Yanks).

Sport

That thing called sport also has a place in the life of the Seminary. Every fall, soon after the opening of the Seminary, the Seminarians have a short session, in the "rec" hall, and select a Sport Manager. This year the fruit of the gathering was Edward McCarty. Former managers include such monickers as Fr. Therien (Vimy, Alta.), Fr. McGuire (Mission, B.C.), Fr. Brown (Chancellor, Archdiocese of Vancouver), Fr. Primeau (Legal, Alta.), Fr. Kilty (St. Edmund's Parish, Vancouver) and Fr. Conway (ordained this year for the Archdiocese of Edmonton). These have done no little recording in the Sport Club's history.

In what you might call a wardrobe, the Sports' Club has several uniforms which it wears in and during the different seasons of the year. To start things off we move into a softball uniform. (In Alberta, fellas, they call it Fastball). Last fall there was a lot of action on the ball field. The climax came on the 22nd of October when Desmond O'Connor's Arrows hauled off the ham by a score of 11-7. The game, the final of a two out of three series was nip and tuck right up to the ninth inning when Captain O'Connor blasted the sphere atop St. Joachim's roof with three men on the carpet. Here were the champions. One of the favorite ornaments of the Sport Club for this season was none other than Tom Conway. He batted the horsehide to the tune of a .610 batting average. Here was the league batting champion.

Softball over, we saw Ed McCarty take the Sports Club to the sports locker for a change of paraphernalia. Looked like the manager wanted basketball, the weatherman, kept pushing his head through the window and shouting: "It's time for hockey; it's time for hockey!" Everytime the head came back through the window, McCarty took a swing and said: "'Tis not. And besides who's running this Sports' Club anyhow!" Two days later the Sports' Manager was making ice!

So we turn to hockey. A young man shoved a roll of documents into the Sport Club's pocket one day when all were having a sleep in the "rec" hall. (There happened to be two feet of snow covering the icy acre then). In a later investigation the "roll" was found to include the official statistics for the "A" League up to February 5th. The first nine or ten in individual scoring were McLellan with 51 points Schoen 28, Godbout 23, Fr. Rector 15, O'Byrne 11, Laberge 10, Viel 10, Maglio (now Fr. Maglio, Nelson) 9 and Joe Logelin with 9. In team standing we found Mr. McLellan's Miners had 17 points, Mr. Schoen's Bruins had 14, and Mr. Godbout's Canadians had 7. The "roll" of papers was signed by Joe "Les" Scriven and the P.S. attached said that he enjoyed keeping score and time especially in 25 below weather! As for playoffs, the "A" Leaguers had to be content to hear the rumor mongers relate tall tales of the Stanley, Allan and Memorial Cup wars.

The "B" Leaguers again had a lot of fun running into boards, screens, penalty boxes and one another! Tony Dittrich and Pat Cramer were the Captains. These two chaps get along pretty good together, but their players don't do so well. Pat McCorkell, for in-

By—
G. McLellan



stance, has been the terror of many a sharp-shooter for several seasons now. On the side, Mr. McCorkell averages three or four trips to the sin-bin per game. The Sports Manager claims no responsibility for the injuries of fans who stand within fifty feet of the boards during a shillelagh contest in "B" League style. The Dittrich crowd pretty well dominated league play. Captain Dittrich (16 scoring points) and his right hand man, Basil Obarianyk (25 scoring points and league leading scorer) were responsible for most of the damage.

In the Seminary, as far as study goes, there are two distinct factions — The Philosophers and the Theologians. On three or four occasions during the year the intellectual battle gets tied up in sport. The "Faith" of the Theologians has proved superior to the "Reasoning Powers" of the Philosophers so far this year. Thanksgiving Day of '45 saw the Theols drench the Phil's and portsider Marchak, in a game of softball, by a score of 14-4. In hockey we can't help recalling the Theols' historic 5-4 win on the 25th of November, feast day of St. Catherine of Alexandria (the Patroness of those same Philosophers!).

Once in a while some young fellows, from nearby Colleges, phone the Sports' Manager and ask if they can practise their team on the Seminary's ice and the Seminarians. Well, the manager says o.k... but don't forget that Seminarians smoke big long pipes and get up early in the morning. When all's said and done the Seminarians whip the College Kids and their Fathers pretty badly on the Seminary ice. As happened on the 3rd of February when they won 7-5 from Franciscan (St. Anthony's) College and on February 17, when they won 5-2 from Oblate (St. John's) College. When the Seminarians go out on one or three Thursdays (half holiday) to play return games at the Colleges they catch street cars just like Dagwood only they leave the sandwiches behind. At St. John's on January 10th we lost by a score of 10-4; at St. Anthony's on the 21st of February we lost 9-8.

When the smell of mothballs hits you between the eyes you know that the boys are salting away the hockey equipment. Also, out of the corners of those same eyes you can see the Sports' Manager digging ditches, draining water out of the yard, taking down rink boards, packing them away and telling all the boys to play a little bridge or something to keep in shape. When this is done the Club is into the sports locker for a new outfit. Usually at this time we finger around for the softballs, etc. However, this spring it seems to be a question of

basketball. Captains McInerney, Wasylshyn, Schoen, Rioux and Otterson have selected teams, and with "Les" Scriven, the whistle-tooter, trying to prevent the boys from digging up too much rugby dirt, the league is developing the hot'n bothered interest which only the hoopsters can put in motion.

As a sideline the boys indulge in the odd game of handball. 'Tis not a game for sissies! Some are pretty good at the game, (which wears a beard as far as age goes), and make it their ambition to take on Fr. O'Reilly when they reach their peak.

Once in a while the Sports' Manager dresses the Club up in a ping-pong ball, a couple of bats and a big structure built along the lines of a butcher's table. A couple of Seminarians start hitting the two bats with the ball over a small fence about six inches high. The player who first gets twenty-one hits where the other fellow's bat wasn't wins the game. If the fellow who is watching doesn't holler out that he wants to bat it out with the winner, these two start all over again. This game is known to "those millions of active participants in healthful recreation" as table tennis. Around the Seminary Pat O'Sullivan, (now Fr. O'Sullivan, somewhere in the Archdiocese of Vancouver), Joe Rioux, Fr. Holland and Ed. Forsyth can smash celluloid with the best of them.

So we leave the Sports' Club and its manager to carry on till the end of the year. Meanwhile we'll play our basketball and softball, cheer for the Majors

of St. Michael's indulge in the odd game of handball and tennis, revive our enthusiasm for the New York Yanks' chances, and resolve once more to play **the game**, according to the rules, on and off the field.



Tennis



Major, the Rev. F. B. Thornton, Associate Editor of the Catholic Digest. Former Professor of English Literature at Notre Dame University, This year Guest-Lecturer on Literature at St. Joseph's Seminary.

Immortal Lack

Cold frost has taken all my flowers,
He has not left me one,
And the grey shears of autumn cloud
Have even nipped the sun.

Perhaps there's wisdom in these things,
For if a single rose had stayed,
Mind had not spun immortal flowers
Nor sensuous lips had prayed.

Oxford

(After Term)

Between the bells of Oxford
The silence lies so deep,
It seems on golden meadows,
But half removed from sleep.

Un vexed with cries or courting
The river dreams of sky,
And languid willows posture
Where only winds go by.

In fragrant woods and meadows
I keep a tryst with dreams,
I give my breast to sunshine,
And to the cleansing streams;

Blow round me, wind that passes!
Burn through me, gales of light!
Until the star of evening
Against the cheek of night,
Sets the cool seal to beauty,
While through the silence wells
Across the fading meadows
The liquid surge of bells.

A circular map of the world centered on Edmonton, Alberta, Canada. Several flight routes are depicted as lines radiating from Edmonton to various cities: Tokyo, Manila, San Francisco, New York, Edmonton, Moscow, and Europe. Each route is marked with a small airplane icon. The map shows the outlines of continents and some cloud patterns.

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JOSEPH FOUCETTE

UNE DECOUVERTE

Avec la mise en grande lumière du dogme de la solidarité universelle de tous les chrétiens, s'est fait jour une conception plus réaliste, plus communautaire, **plus sociale** de notre vie. L'individualisme et l'égoïsme battent en retraite sur plus d'un point où ils régnent en maîtres. Nous comprenons de mieux en mieux l'expression laconique résumant les devoirs réciproques de l'individu envers son milieu et du milieu envers l'individu: "un pour tous, et tous pour un." La mentalité n'est plus à l'isolement. Sans méconnaître l'individu ni absorber la personnalité individuelle, l'accent est mis sur la force collective du groupe pour opérer la somme des biens individuels: Nous redécouvrons **la force de l'Equipe**.

L'EQUIPE: CE QU'ELLE EST

Il peut y avoir plusieurs sortes d'équipes. Mais ne nous méprenons pas! Il faut tout d'abord éloigner du sens d'équipe toute organisation dans laquelle les individus ne cherchent que leur plaisir personnel. Il faut refuser le noble titre d'équipe à tout regroupement qui n'a pas un but social et une action rédemptrice. Une équipe n'est pas un clan, un petit groupe fermé. Encore bien moins une "gang qui s'amuse aux dépens des autres."

"Une Equipe est une sorte de petite communauté. C'est une communauté d'Esprit et de Vie. C'est un groupe porteur d'un message: le sens social chrétien." L'équipe à vrai dire est une production de l'A.C. Elle est la réunion de trois, quatre ou plus qui s'unissent pour vivre plus intensément leur vie et en même temps aider d'autres à vivre la leur. Issue de la charité, elle a nécessairement un but éminemment apostolique. C'est sa physionomie propre.

SES BASES

Nulle difficulté d'organisation donc, puisque l'équipe est basée sur le regroupement naturel pré-existant. Nulle limitation non plus à telle ou telle classe de la société.

Souple de technique, elle peut être la convention tacite résultant d'influences prépondérantes, ou du choix explicite d'un chef. A base du groupe naturel, elle s'assure ainsi l'avantage de caractères harmonisants, élément indispensable à la concorde, l'ouverture et la spontanéité qui doivent régner entre les membres. Mais plus encore, ce sont l'éducation, les affinités morales, intellectuelles et spirituelles qui en constituent le substratum indispensable et comme l'atmosphère naturelle dans laquelle les esprits respirent à l'aise. Peu importe les cadres ou le code que se détermine une équipe; l'esprit importe plus que la lettre, et c'est lui qui fait une équipe, nonobstant ses nombreuses modalités possibles.

LE CONTACT

Admis que l'équipe est fondée sur le groupe naturel pré-existant, il reste à en considérer la vie réelle, interne et son moyen de diffusion: le contact.

Le moyen indispensable à la vie d'une équipe, c'est le contact des membres entre eux. Le chef ne doit pas être seul à donner, il faut l'intérêt et l'acti-

vité de tous. Ce qui implique la réflexion et le jugement personnels de chacun. Une vie d'équipe doit être une espèce de perpétuelle découverte, une montée ensemble. Voilà découvert à un tournant son caractère de jeunesse. Mais comment s'élaborera au sein de l'équipe cette mentalité commune sans le contact?

N'objectons pas son inutilité ou son impossibilité. Inutile? Oui, tant que nous n'entrevoions pas à un moment donné l'indécible fécondité que notre vie pourrait acquérir, si, au contact d'autres âmes elle s'ouvrirait à des horizons plus vastes, à des causes plus engageantes. Impossible? Il est déjà trop tard pour le dire, puisque des jeunes de la J.E.C., de la J.O.C., et de la J.A.C. en ont déjà une toute autre expérience. Combien parmi eux ne peuvent dire qu'ils doivent au contact d'un tel d'avoir compris le sens de la vie, à un tel autre de les avoir préservés du dé-sabusement précoce en leur enseignant le don de soi?

Le contact pour être rédempteur doit être essentiel et vital. Les fréquences et les longueurs tombent souvent dans la banalité ou dégénèrent en commérages. Le contact établit la communauté des pensées, des désirs, des sentiments. Il est le lieu sauveur qui retrempe, réchauffe, entraîne, édifie. "J'ai oublié", dit Flory, de graves sermons dignes de Bossuet, mais ce que tel caramade disait un soir, je ne l'oublierai jamais."

CHARITE

La charité est sans contredit l'âme de l'équipe: charité des membres entre eux, et charité ou zèle pour les âmes. Il n'y a rien qui soude ensemble des amitiés comme la mise en commun des biens, la connaissance des limites et déficiences personnelles et enfin l'émulation. Il y aura des difficultés; il en faut, car l'or doit être éprouvé par le feu. Nécessaires aussi pour acquérir la maturité; elles seront la pierre de touche de l'amitié véritable et des convictions.

Ce feu doit être entretenu par une vie intérieure authentique, au contact du surnaturel. Aucun équivoque sur ce point. C'est par l'aide de la grâce que les jeunes comprendront la portée et les exigences de "vous êtes membres les uns des autres."

EN PREPARATION

L'équipe est une vie, pourquoi la décrire si longuement et sembler la disséquer? Il vaudrait mieux la vivre. Et pourquoi pas? Notre ministère comme futurs aumôniers d'A.C. nous mettra en contact avec ces groupes naturels qui n'attendent qu'une invitation pour travailler et collaborer. Dans les desseins de la Providence, ces groupes sont placés pour le bien du milieu; il faudra nous en servir. Saurons-nous les reconnaître, les orienter, leur infuser la vie? Si ces forces ne sont pas canalisées pour le bien, elles serviront d'autres causes moins dignes.

N'est-il pas opportun alors de nous pénétrer nous-mêmes d'abord de cet esprit de collaboration et d'entr'aide? Malgré l'organisation bien déterminée et pré-établie de notre vie, n'y a-t-il pas place pour l'intensification de l'esprit de fraternité et d'équipe dans nos jeux, nos loisirs, nos études? "Coepit Jesus facere et docere."

WHY CATHOLIC ACTION ?

REV. E. BRIERE
Archdiocesan Director of Catholic Action

Much has been written and said about the necessity of a philosophy of history, by which is meant an explanation of facts and events in their fundamental causes. May it be suggested that a THEOLOGY of History is more important? Why should the historian not attempt to interpret his subject in terms of the Providence of God, the workings of grace and of the Mystical Body of Christ? Such an analysis is necessary if we are to understand modern problems and their solution: for this is what Catholic Action is.

THE PROBLEM

Briefly, we can say, with the Popes, that we are faced with a world which, for all practical purposes, has forgotten the existence of God. True enough, most people living in the so-called Christian countries, believe theoretically in the existence of some Supreme Being: whether He be the Great Architect of Freemasonry or the Meddling-Old-Gentleman of non-Catholic sects. But the point is that most people live as if He did not matter: as if He had no place in the world of Business, of Education or of Entertainment. Imagine a businessman kneeling at his desk in prayer before starting his day's work; a board of directors invoking the divine assistance to assure just and equitable decisions on its transactions; an actress making the sign of the Cross in the wings before walking out upon the stage; a physicist, exclaiming with Ampère during an experiment: "God is great! God is great!" Still, all these manifestations of belief in God are strictly in the realm of the ordinary.

If they seem extraordinary to us, the reason is because Religion has become a private affair to be worn on Sundays by the few, and to be left in the wardrobe to accumulate dust by the majority. We live in a world where social conventions and human respect have created a chasm between theory and practice; where, in great measure, it is 'smart' for us to do evil, leaving good to the lot of the feeble-minded.

PAGAN COCKLE IN A CHRISTIAN FIELD

In order to explain these modern anomalies, let us turn our minds backwards for a few centuries. St. Paul tells us that the true concept of the Church is that of a body, and that the Church is the Body of Christ. All baptized Catholics are united in Christ, the Head of the Body, and also to one another, in a union which is more than moral (such as obtains in a club or a society) but less than physical (such as exists among the members of our own body) but still it is a union which transcends these two, and it is called mystical, that is, mysterious and supernatural.

While it is true that the Mystical Body of Christ will enjoy perfect supernatural health only in heaven, it is safe to say that It has been healthier in some countries than in others. During the Middle Ages, the Mystical Body of Christ seemed to enjoy great supernatural health. Strong pulsations of grace flowed through It, giving life to the members and creating a Christian world in the West.

Disease makes a body sick, and inactivity produces disease. Sin is the disease of the Mystical Body

of Christ, and indifference, self-satisfaction and complacency are some of the causes of sin in its members. After the thirteenth century, which was one of the greatest in the history of the Church and thus also of the world, the members of the Mystical Body of Christ became indifferent, self-satisfied and complacent. The laxity of the two following centuries paved the way for the heresies and schisms of the sixteenth. The Mystical Body had become weakened and whole sections became infected. The organ called England severed itself; portions of Germany, France and the Low countries were amputated. The Mystical Body of Christ was very ill indeed. Yet, Christ had promised that the gates of hell should never prevail against His Church, and at that crucial time, He found the powerful serum that would revive it. This was the Council of Trent. Christ inspired the foundation of the active Orders and Congregations, which were to bind the tremendous wounds of His Mystical Body.

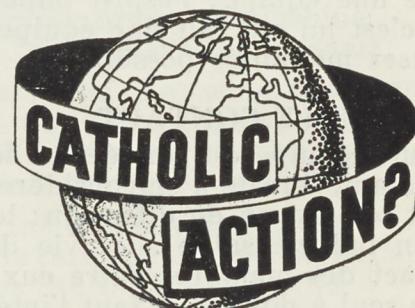
After the healing influence of the Council of Trent, it was clear that the patient had been saved: saved, but too drastically weakened to cope with all the work that had to be done, as well as with the harm that had to be undone.

We may rightly call this period from the sixteenth to the twentieth century, the night-time of the Church, for it was during those years that the enemy was sowing cockle in the field of the Church. The cockle has been sown to such an extent that today it is more apparent than the wheat.

The convalescence of the Church of Christ progressed slowly; it was placed on a strict diet of penance and discipline and given every possible care until the day it became capable of taking strong food again. This strong food was provided for It by Christ Himself by the institution of the Blessed Sacrament of the Eucharist, by which He left to us His own Body and Soul, Blood and Divinity to be the food of our souls. But it was left to our Divine Doctor's chief assistant, Pope Pius X, to cry out to the Catholic world: "Frequent Communion is the order of the day. The members need strong food. Let them feed on Christ."

This explains the importance of Pope Pius X to the Church; this explains the Church's renewed vigour in the past forty years; this explains Catholic Action.

The tremendous idea which must grip us all, which must transform our outlook on life today, is that the Church is well again and that its members are called to participate in its work of re-Christianizing a largely paganized Christendom.



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HOW THE SEMINARY STARTED

REV. J. HOLLAND

THE SEMINARY BUILDINGS

Part of what is now Saint Joseph's Seminary was built in 1894. In that year, Rev. L. Fouquet, O.M.I., the parish priest of Saint Joachim's Church, built a small but substantial brick veneered house to serve as a suitable presbytery for the growing parish.

In 1907 St. Joachim's Presbytery became the Provincial House of the Oblate Fathers. For this purpose an addition was built to accommodate more than three times the number of its original capacity. The Very Rev. Henry Grandin, O.M.I., was appointed Provincial and he took up residence in the Provincial House. Father Henry Grandin was the nephew of the Venerable Bishop Grandin.

Owing to the expanding work of the Oblate Fathers it was decided to start a Scholasticate. To meet this demand the Provincial of the Oblate Fathers added another addition to the Provincial House in 1917. The entire buildings were then converted into a Scholasticate. It was the last addition to be made.

THE SEMINARY BEGINS

When the late Archbishop O'Leary succeeded to the See of Edmonton in 1920 he enrolled Seminarians for his Archdiocese in the Scholasticate. This had been the policy of his predecessor, Archbishop Legal.

However, in a short time it became evident that the Scholasticate would not be large enough to house both the Scholastics of Mary Immaculate as well as the increasing number of Semiranians. Consequently, with the approval of the Holy See an arrangement was made between Archbishop O'Leary and the Oblate Fathers whereby the Scholasticate was taken over entirely for a Diocesan Seminary. At the close of the scholastic year in June 1927, the Oblate Fathers removed to Lebret, Saskatchewan, where they opened a new Scholasticate. In September, 1927, St. Joseph's Seminary was formally opened by Archbishop O'Leary to train students for the Diocesan Priesthood. The Rt. Rev. Monsignor James C. McGuigan, D.D., Vicar General of the Archdiocese, was appointed the first Rector of the Seminary. On the opening day sixty-six students were enrolled. A few days later, on September 13, 1927, Monsignor McGuigan was made a Prothonotary Apostolic.

VISIT OF APOSTOLIC DELEGATE

A brief word about the visit of His Excellency, Archbishop Andrea Cassulo, the Apostolic Delegate, shortly after the opening, to the Seminary may be added. His Excellency came to the Seminary during his Edmonton visit the first week of November 1927. To mark in a special way the visitation of the Seminary by His Excellency, L'Osservatore Romano reported in part as follows: "On Tuesday there was a reception in the Grand Seminary and the Apostolic Delegate arrived there accompanied by His Grace, the Archbishop . . . His Excellency celebrated Holy Mass in the Seminary chapel, at the end of which he spoke in both English and French to the assembled clerics. . . After the ceremony a reception was held in the Study Hall. The Hall was appropriately decorated with streamers of the papal colors and pontifical banners were draped on the

walls. There was also a photograph of the Sovereign Pontiff and the Papal Arms were displayed. . . Monsignor McGuigan, in the name of the Seminary delivered a magnificent address in the language of the Church, in which he expressed a great love and devotion to the Sovereign Pontiff, the Vicar of Christ. He said that the Grand Seminary of Edmonton was founded on Pontifical direction and that the spirit and hearts of both professors and students were always turned towards Rome, the 'Light and Salvation' of the world. The Monsignor's discourse was a real synthesis of love and devotion. In saying goodbye the Apostolic Delegate congratulated His Grace and Monsignor McGuigan on the work of the Seminary and still more for the wonderful spirit that animated professors and students alike".

NAMES OF RECTORS

Monsignor McGuigan was the Rector of St. Joseph's Seminary until his consecration as Archbishop of Regina, May 15, 1930, when the Very Rev. Michael C. O'Neill succeeded him. Father O'Neill joined the Armed Forces in the Fall of 1939 in order to serve as an Army Chaplain, and His Grace, Archbishop MacDonald, appointed the Very Rev. Howard Griffin, D.D., Rector of St. Joseph's Seminary.



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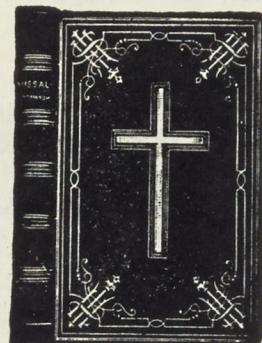
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PROSPECTUS OF SAINT JOSEPH'S SEMINARY

GENERAL INFORMATION

1. History

St. Joseph's Seminary, Edmonton, Alberta, is an institution devoted exclusively to the purpose of preparing young men for the priesthood.

The Seminary was founded by the late Archbishop of Edmonton, the Most Reverend Henry Joseph O'Leary, in order to meet the need of the Church in Western Canada. In September, 1927, the Seminary was opened by the Archbishop with complete courses in Theology and Philosophy. Since its inception Saint Joseph's Seminary has been in charge of Diocesan Priests. Over one hundred and fifty graduates have been ordained to the priesthood in the past twenty years and are now laboring in the Dioceses of Edmonton, Calgary, Vancouver, Regina, Winnipeg, St. Boniface, Prince Albert, the Vicariate of Prince Rupert and the Canadian Diocese of the Ukrainian Greek Catholic Rite.

The Seminary is open to subjects of all Bishops. As the total registration is limited to sixty, there is ample opportunity for the Faculty to know and study each student intimately, thus assuring careful and individual formation.

2. Situation, Buildings, etc.

The Seminary is located on 110th Street and 100th Avenue, and close to the Cathedral. It is within easy reach of both the Canadian National and Canadian Pacific Railways. The building is well equipped, steam-heated and well ventilated. On the campus there are a handball alley, tennis court, skating rink and baseball field.

The Daughters of Jesus of Kermaria, Vannes, France, are in charge of the domestic department.

3. Requirements for Admission

1. Canon 1363 prescribes that only those of legitimate birth, whose character and dispositions are such that they give promise that they will forever faithfully serve the Church are to be admitted to the Seminary. Each student, on entrance to the Seminary, is required to present the following certificates: a) Of legitimate birth and Baptism; b) Of Confirmation; c) Testimonials of good character and uprightness of life from his Pastor; d) Testimonials from Superiors of institutions which he may have attended.

2. Applicants to both the Philosophical and the Theological Courses must present a certificate of health from a duly qualified medical practitioner.

3. Applicants for admission to the Philosophical Course must have successfully completed grade twelve in High School (including Latin), or its equivalent in some recognized college.

4. Applicants for admission to the Theological Course must have successfully completed their Philosophical studies in a recognized Catholic institution. Each Theological student must also have his Bishop's authorization to enter the Seminary, either for his Diocese, or to be adopted by another Diocese.

No exception to the scholastic requirements will be made except at the request of the Most Reverend Bishop on behalf of a subject who may prove by examination that he is sufficiently competent to follow the prescribed courses.

When applying for admission all certificates of qualifications, etc., must be either mailed to the Very

Reverend Rector, together with the written application of the student, or personally delivered when reporting to the Seminary for registration on the opening day of the scholastic year.

4. Disciplinary Rules

In order that they may be imbued with the true ecclesiastical spirit, Seminarians are obliged to follow the disciplinary rules of the Seminary. The Rules of St. Joseph's Seminary agree in detail with the Code of Canon Law. (Canons 1352-1371).

The following are some of the prescriptions of the Rule:

1. The aim of the Seminary discipline is to form the priestly character. The Rule of the Seminary must, therefore, be observed punctually and from a religious motive, with a view to its formative power.

2. The cassock or soutane with cincture is the proper ecclesiastical dress of the Seminarian and must be worn in the Seminary at all times.

3. Each Seminarian must punctually and faithfully follow the Horarium of the Seminary for spiritual exercises, study, class and recreation.

4. Students may visit the City on Thursdays for the purpose of business with the permission of the Prefect of Discipline. At all times they are forbidden to visit individual houses of friends or relatives, hospitals, convents, colleges, places of amusement, hotels or restaurants.

5. The Seminary opens on the second Wednesday of September and closes about the middle of June.

5. Studies

The course of Theology lasts four full years and is arranged according to the prescriptions of the Church. All the ecclesiastical subjects are included in the curriculum.

The course of Philosophy extends over three years and includes, besides Philosophy proper, the study of allied subjects. The details of the course of studies will be found in the curriculum which may be had upon application to the Seminary.

6. Fees

Board and Tuition Fees, including Laundry, are three hundred dollars (\$300) per annum. Laundry Fees apart from Tuition and Board are twenty dollars per year, payable half yearly in advance, or in monthly payments, as desired.

7. Students' Personal Clothing and Effects

Each student must provide himself with a cassock, cincture, biretta, and two plain linen surplices (that is, without lace or embroidery).

All clerical students should endeavor to provide themselves with dark suits and hats. Their ties shall be black.

The personal clothing of students at the Seminary is much the same as that required at home. They shall furnish themselves with a bathrobe, towels as well as a supply of clerical collars.

Clothing suitable for sports will likewise be found useful, as all students are required to take part in the athletic activities of the Seminary.

Books may be purchased at the Seminary. Students are advised to bring with them any books in their possession which they think may be useful or helpful to them in their studies in the Seminary.

THE HAND OF GOD

"He hath put down the mighty from their seat, and exalted the humble." (Luke: 1,52).

France in 1821 was not a happy land. The years of Revolution had left a scourge of suffering that was to last long after the last gun was silenced. In his island-prison Napoleon was languishing away the few remaining days of his mortal life. The dreams of the would-be conqueror had faded and France was beginning to experience better days. Her re-birth was necessarily slow and painful. Even as the tree must first push itself upwards through the hard soil before it can break forth in foliage and fruit, so France too must undergo a regeneration before she could take her place as the great and happy nation that she was in years gone by.

It was not in the great cities, such as Paris, that this renewal to a better way of life was to have its beginning. It was rather in the little unheard of places that the roots of a new and better France were beginning to find life. Among these was the little village of Illizen hidden away in the remote regions of Brittany. Because of its isolation Illizen was spared much of the ravages wrought to the greater part of Christian France. And from Illizen was to arise a noble soul who would help restore that lost heritage of faith and the Christian way of life. And that noble soul was Perrine Samson.

During the long dark night of the Revolution Perrine gave herself up to every kind of spiritual and corporal work of mercy. The children, and even the grown-ups, were to experience her love for God and man as she went about teaching Catechism and administering to the sick and the dying. In 1831 Perrine, at the request of the zealous curé, Père Coeffic, gathered about her a small band of devoted souls who were fired with the same zeal for Christ and His Church. Three years later, 1934, Perrine Samson and her companions were given formal approval by the Holy See and constituted as a religious congregation.

As yet they were without a name. When asked by what name the new congregation would be known, Père Coeffic replied by saying that he would like to give them the title of "Daughters of St. Yves" who was one of the best loved Saints of Brittany. The Bishop, who was present at the time, joined in and said: "I should like to be their God-Father. They shall be called "Filles de Jésus"—"Daughters of Jesus."

On the feast of St. Catherine, November 25, Perrine and four of her companions pronounced their vows as Religious of the Congregation of the Daughters of Jesus. Perrine, now known as Mother St. Angèle, was now in a better position to spread abroad the spirit that characterized her whole life. Within a very short time convents of her Congregation sprang up all over France. By 1885 there were twenty-two houses and the number continued to grow. The work of regeneration had begun. A few years later in 1860, the Mother-house was transferred to a place near the village of Locmine and was given the title of St. Joseph of Kermaria—the city of Mary.



THE EXILE

While the work of re-building the ruins caused by the Revolution was going on the hand of the destroyer was not idle. New anti-religious laws were being brought in and France was soon to experience even darker days than those she already knew. By a Decree of Expulsion in 1902 eighty houses of the Congregation of the Daughters of Jesus were suppressed. Those thousands of valiant women who had given their lives to the re-birth of a new France found themselves unable to carry on their work. Whither should they turn? The work of God must go on.

What France had rejected was gladly received by other countries. Thus it was that the Congregation turned to Canada and on November 4, 1902 ten Sisters of the Daughters of Jesus set out from Havre for Alberta at the invitation of Bishop Legal. Here and in many other parts of Canada they have labored with untiring zeal in the spirit of Poverty, Simplicity and Devotion to Duty—the qualities with which the Congregation was stamped in its infancy.

Vox Ovium takes this opportunity of expressing the gratitude of the Staff and Students of St. Joseph's Seminary to the Sisters of this Congregation for their untiring labor and devotion to duty.

YEAR'S ACTIVITIES

(Continued from page eleven)

March 25.

"Ecce enim ex hoc me dicent omnes generationes."

This morning, Fr. Rector assisted by Rev. Mr. Conway and Rev. Mr. O'Sullivan sang the Solemn High Mass for the Feast of the Annunciation.

March 28.

Rev. Mr. O'Sullivan began his retreat this evening. He is preparing for the sublime dignity of the priesthood which he will receive April 6 in Vancouver.

April 6.

Rev. Mr. O'Sullivan became Fr. O'Sullivan this morning in the Holy Rosary Cathedral in Vancouver. Present at the ordination was Fr. Gorman, an alumni of this Seminary ordained last year, now pastor of Jarvie. When Fr. Pat left this Seminary, the Vancouver Board of Trade lost its most earnest propagandist. How deep is the rain, Father?

April 7.

*Bathed (please do not take the word too literally) in the resplendent rays of Vancouver sunshine, St. Anthony's Church in Vancouver was the scene of Fr. O'Sullivan's first Solemn Mass this morning. We in Edmonton can justly envy Fr. Pat as this morning, he wanders about his garden picking the roses and pruning the banana trees.

April 14.

"Portantes ramos olivarum, obviaverunt Domino."

Palm Sunday! and Holy Week begins. Mr. McAnally, the M.C., it is rumored, is quoting Fortescue, Stehle, and Martinucci in his sleep. However, according to those who are on ceremonies this week, 'Mike' does know them by heart.

April 18.

"Ubi caritas et amor, Deus ibi est."

Pontifical Mass at the Cathedral. His Excellency J. H. MacDonald, Archbishop of Edmonton, celebrated the Mass with Fr. Brière and Fr. Holland as assistant deacons and Fr. Doyle and Rev. Mr. Conway as deacon and subdeacon of the Mass. Monsignor Carleton was Assistant Priest. At the washing of the feet, we had present a modern St. Peter. One of the altar boys wanted both feet washed.

April 19.

"Ecce lignum crucis. . . Venite adoremus."

Pontifical Mass of the Presanctified in the morning. In the afternoon, there were the Stations of the Cross. There was a new custom introduced this year. Fr. Wenceslaus, O.F.M., preached a sermon before the Stations began and then gave a short meditation just before each Station. Although the service was long, it was appreciated.

Friday evening, Tenebrae were sung at the Cathedral by the Seminary choir under the direction of Rev. Mr. Carswell.

April 20.

"Resurrexit sicut dixit, alleluia." Holy Saturday.

Solemn High Mass at the Cathedral with Fr. A. O'Brien celebrant assisted by Rev. Mr. Conway and Mr. Krewski.

At 5 o'clock, there took place the usual Paschal Blessing of the Seminary.

April 21.

"Haec dies quam fecit Dominus, alleluia, exultemus et laetemur in ea, alleluia." Easter Sunday.

Pontifical Mass at the Cathedral. His Excellency Archbishop MacDonald pontificated with Fr. Dona-

hoe and Fr. O'Brien as assistant Deacons and Fr. Reynolds and Rev. Mr. Conway as deacon and subdeacon of the Mass. Monsignor Carleton was assistant Priest. (Mr. McAnally, you have no reason to blush ceremonies were perfect. Oh! that's your natural color!)

April 22.

Easter Monday. A holiday in the Seminary.

April 28.

Low Sunday. Rev. Mr. Conway begins retreat prior to ordination.

May 5.

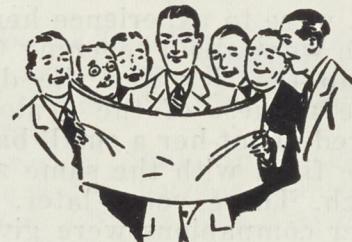
"Ego sum Pastor Bonus."

At last the long awaited day has arrived. Fr. Conway was ordained this morning by Bishop Routhier at Morinville. Well, Father, you have become a "Pastor" on the Sunday commemorating the Good Shepherd: May you always remain the "Pastor Bonus" of your flock!

NEWS ROUNDUP.

On May 12, Father Conway will sing his first Solemn Mass at Morinville. On May 19, Fr. Juniper Kuefler, O.F.M., brother of Linus Kuefler of this Seminary, will be ordained in St. Francis' Church, Edmonton. On May 26, he will celebrate his first Solemn Mass at St. Donatus' Church, Galahad. On June 9, Rev. Mr. Carswell will be ordained to the priesthood in St. Joseph's Cathedral, Edmonton. On June 16, he will celebrate his first Solemn Mass at Hanna, Alberta. Rev. Mr. Oucharyk and Rev. Mr. Worona, members of the Ukrainian Catholic Rite, are anxiously awaiting their ordination day.

*Editor's Note.—Reference to passage marked by an asterisk.—One wonders at the miracle of such tropical growth in view of the fact 'that it never rains.'



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